

The Brooklyn Jewish Center Review

*August-
September, 1949*

DIFFICULTIES FACING THE ISRAELI CONSTITUTION

By WILLIAM I. SIEGEL

THE VOICE OF JUDAH MAGNES

By CHESTER JACOB TELLER

PROBLEMS OF HOLIDAY AND RE- LIGIOUS OBSERVANCE IN ISRAEL

By ADA OREN

THE STORY OF THE JEWISH CALENDAR

By HARRY CUSHING

THE PERSONALITY OF EMMA LAZARUS

By JACOB KAPLAN

ROSH HASHONAH GREETINGS

FORUM SEASON

1949 — 1950

Lectures will be given on the 1st and 3rd Monday evenings
throughout the season.

First Lecture, Monday, November 21

MAX LERNER

FAMOUS SOCIAL AND POLITICAL CRITIC

The Best Speakers Appear on the Brooklyn Jewish Center Forum

Annual Mother - Daughter Luncheon

Given by the

SISTERHOOD

WEDNESDAY AFTERNOON, OCTOBER 19th



Fashion Show

By MARTIN'S

MRS. RUTH BERNHARDT, *Chairman*

Co-chairmen:

MRS. LUCY GREENBERG MRS. "HERSHEY" KAPLAN
MRS. GERTRUDE OSTOW

*Reservations may be made through the
Center office or any Committee member.*

First Membership Social of the Season

SUCCOTH FESTIVAL



THURSDAY EVENING, OCTOBER 13th
Eight o'clock

*An interesting program of entertainment
has been arranged.*

Center Members Are Cordially Invited

BROOKLYN JEWISH CENTER REVIEW

Vol. XXXI

AUGUST - SEPTEMBER, 1949 — ELUL, 5709

No. 3

THE DUAL ALLEGIANCE CONTROVERSY

MANY good Americans who are also good Jews have been agitated by the present controversy regarding "dual citizenship."

"Dual citizenship" in this case is a term coined by opponents of Zionism. What is meant by it is that one cannot be a Zionist and an American at the same time; that being a supporter of Israel precludes one from being a devoted citizen of the United States.

This question has been well answered by numerous people of sound thought, including the late Justice Brandeis, certainly a thoroughly loyal American and yet a wholehearted worker for the Zionist cause.

Since Israel has been created and is functioning as a world state, this matter has been brought more forcibly to public attention. Not only has the Council for Judaism, the chronic enemy of Israel as a Jewish country, been stumping the land through articles and platform speeches, but the non-Jewish press has also presented the controversy, bringing doubts to honest minds.

On analysis, it seems incredible that such a debate should break out in the United States; and it is even more difficult to understand why the obvious answer hasn't been given.

Isn't the United States a conglomerate of all nationalities? And because a man comes from Italy or Sweden or Poland does anyone question the loyalty of these Americans of foreign extraction?

Yet the Italians and the Swedes and the Poles are as intensely interested in what happens in and to their native lands as the Jews here are concerned with the destiny of Israel. They not only are in-

terested in the old country but they work for it and do what they can to promote its welfare in whatever way they see best.

Before the Irish Republic was organized Irish-Americans were openly solicited by the Republicans for help, and help in great quantity was forthcoming. The Irish in this country gave money and effort to promote Eire, and the propaganda in behalf of the Republicans made itself felt in the political life of the United States.

But has anyone even whispered that the Irish were not good Americans because of this fervent activity?

The other day Italians in this country

presented to the people of Italy a fully equipped factory, costing a quarter of a million dollars, as their contribution to the prosperity of their native land. We have heard no one say that this action denoted dual allegiance.

We may go into a philosophical disquisition on why a good Jewish American can be a loyal supporter of Israel. But the short cut through this controversy is through the millions of true Americans of foreign stock.

They aren't bothered by questions of dual citizenship when they send money to their native lands, or hold mass meetings of protest when any injustice is done to these states.

—J. K.

RELIGIOUS PERSUASION OR CORRECTION

THE main purpose of the High Holy Day period is to effect a return by our people to the basic ideals and forms of Judaism. It is a time when the spiritual leaders of the Jewish community call upon us to mend our ways and to repent. They appeal to our conscience as human beings and our mutual interest as a people. Their weapon is the word of God; their appeal is aimed at our hearts and our minds; their purpose is to persuade us to leave evil and to do good.

Unfortunately, there have arisen in our midst groups of Jews, in our own community too, who believe that coercion rather than persuasion is the more effective means of reproof. They are convinced, as are the *Neturai Karto* (Guardians of the City) of Jerusalem, that throwing stones on a movie house open on the Sabbath or forming "picket lines" around stores desecrating the Sabbath

can do more for the preservation of Judaism than the inspired words of prophets and rabbis.

Although it is our firm belief that the observance of the Sabbath is one of the corner-stones of Judaism we are equally convinced that the use of force in general, and as a means of religious conversion or "persuasion" in particular, is abhorrent to our faith—more so since the pages of our own history as a people are soaked with the blood of Jews martyred by the "saving" hands of their inquisitors.

Although these zealots set themselves up as paragons of Jewish virtue and as men of profound religious faith, their militant policy indicates a certain lack of faith in the word of God and in the power of Judaism itself to effect a real

(Continued on page 18)

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President
Israel H. Levinthal, D.D., D.H.L., Rabbi

Dr. Moses Spatt and Hyman Aaron, Vice-Presidents
Manuel Saltzman, Asst. Rabbi

Joseph Goldberg, Administrative Director

David Goodstein, Treasurer
Mordecai H. Lewittes, Asst. Rabbi, Hebrew Schools

Frank Schaeffer, Secretary

All contents of the Brooklyn Jewish Center Review are copyrighted

"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

CROWDED SYNAGOGUES ON HOLY DAYS ONLY

WITHIN a few days we will gather in the Houses of Prayer to greet the *Yamim No-ra'im*, the "Days of Awe"—*Rosh Ha-Shannah* and *Yom Kippur*. It is good to see the strong hold which these solemn days still have upon the great mass of our people. All the synagogues and temples are crowded to over-flowing; young and old feel the magnetic influence of these holy days.

And yet there is a vital change in the role which these days play in our time. In the past this was a period of reckoning and soul searching, in which the worshippers took account of their failures and failings, of their deeds and misdeeds in the year gone by. Above all, these days inspired more devoted adherence to their ideals in the year that was approaching. *Rosh Ha-Shannah* and *Yom Kippur* constituted a revival of faith and religious obligations. Their actions following the New Year proved this.

The tragedy of our day is that the observance of these solemn days has become the sum and substance of our religious obligations. Many of our people feel that attendance at the Synagogue on *Rosh Ha-Shannah* and *Yom Kippur* is all that is required of them as Jews in relation to their faith. Once they leave the Synagogue at the end of the *Ne'ilab* service, they feel that they have fulfilled their duty until the next *Rosh Ha-Shannah*.

A stranger coming to America at this time of the year, and observing our crowded Houses of Worship, would think that Jewish religious life is blooming, and is full of vitality and influence. Alas, if he remained just a few weeks after the New Year, how disillusioned he would be! He would find that all the activity of these days is like the flush of the consumptive, which hides the ailment for the moment and conceals the danger facing the victim.

I have been told that in many of the new and expensive synagogues and temples now being built, the plans call for

sliding, or movable walls, so that on *Rosh Ha-Shannah* there is a large synagogue for the many who seek to enter, and immediately after *Yom Kippur*, the wall is moved back and a little synagogue reappears for the services during the rest of the year. That is indeed a sad commentary on the status of our religious life. Professor Mordecai M. Kaplan, in a brilliant article discussing the future of Judaism in America, describes the average synagogue of our day as "a place where the High Holidays have come to be observed by many of our people as a kind of *Yahrzeit* for the Judaism which died with their parents."

Shuvab Yisrael, Return, O Israel! Let these words of the approaching penitential season resound in our ears. Let us make them not an end in themselves but

a means for a holy end—an instrument for an enriched, healthy and vibrant Jewish life for the entire year. In the Jerusalem Talmud (*Rosh Ha-Shannah* II.4), there is the striking statement of the Rabbis that God fashioned 365 windows in the heavens, *She'yishtamesh Bohem Ha-olam*, so that the peoples of the world might utilize them. How rich and meaningful are these words! We are to catch heavenly glimpses not only on one of these days, but on every day of the year. There is a window for us to penetrate heavenly ideals for every one of the 365 days.

May we, through the inspiration which will come to us at this season, resolve to live a truly Jewish life every day of the 365 days to come. It is only in such a spirit that we may hope and pray for a year of life, health and strength; of peace, joy and blessedness for us, for all the Houses of Israel, and for all mankind.

Israel H. Perutthal

ESTABLISHING A FACTORY IN ISRAEL

By HARRY LEVINE

The following is a report on a plastics factory recently established in Israel by American and Israeli businessmen, named the Serafon Resinous Chemical Corporation. Harry Levine, of Leominster, Mass., and William Abramowitz, of Peabody, Mass., are the American leaders of the project.

OUR plans to establish a plastics industry in Palestine date back to the time of the Mandate, but the British turned down our requests for import licenses for the necessary machinery three years ago, despite all efforts by the Jewish Agency to foster the project. When Israel came into being, the project was revived. It is now near completion and provides for the most modern methods of producing plastics to serve as raw material for other factories in Israel, including synthetic resins, plastic paints, adhesives, various emulsions, plastic coating of textiles, imitation leather for shoes, handbags and luggage, none of which is at present produced in

Israel. It is also planned to produce such basic raw materials for the plastics industry as phenol, formaldehyde and urea.

During my stay in Israel, I found the Government executives both capable and efficient. Despite the fact that the Government is very eager to attract foreign capital, responsible officials will not hesitate to be frank in pointing out projects not considered practicable for the country. They are very careful in advising a newcomer in order to avoid the establishment of industries that cannot be properly absorbed into the Israeli economy.

American manufacturers who had wartime experience with various procurement departments in this country will appreciate the cooperative spirit invariably shown by the Israeli officials on matters such as import licenses and foreign exchange allocations. We found that once our applications were filed in accordance with prevailing rules and regulations, which are similar to those existing in other foreign countries, we received

(Continued on page 39)

THE publication in December 1948 of the proposed Israeli Constitution^{*} stimulated wide-spread public discussion. The Constitution won general approval for its liberal approach to the problems of a new State, grounded in modern concepts, which nonetheless would have to be practised amid an immediately surrounding world of medieval feudalism. The document was praised for its assurance of public and private rights without regard to race, color or creed; for its protection of private property against expropriation; and, in the main, for the guarantees provided for fundamental, personal civil rights. There were omissions in this latter category which occasioned criticism, such as the failure to assure indictment by grand jury, trial by petit jury, guarantee against self-incrimination and guarantee against double jeopardy. Concern was also expressed over the lack of clarity in the provisions for free press and free speech and the right of petition and assembly. In the main, however, these doubts were subordinate to a general feeling of satisfaction in the fact that the proposed Constitution would serve, at the least, as the basis for a permanent constitution to be speedily adopted by the State of Israel.

Now comes news from Israel that not only may there not be the early adoption of a written Constitution but that, in fact, there may not be at all any such document to serve as the fundamental organic law of the State. Instead, there is a proposal emanating from important quarters in the political life of Israel that the constitutional law of Israel shall be allowed to develop over a period of unspecified years and through the evolutionary process of parliamentary enactment and judicial decision. In a word, the Constitution of Israel, under this plan, would grow historically in the English fashion into a formless and fluid body of traditional law rather than take form at once into a definite codex brought to life by single adoption as in the case of the American Constitution.

^{*} For an enlightening analysis of the Israeli Constitution, readers are referred to Mr. Siegel's "The Constitution of Israel," published in the *Brooklyn Jewish Center Review*, December, 1948.

The Basic Conflict in the Framing of Israel's Laws Analyzed

DIFFICULTIES FACING THE ISRAELI CONSTITUTION

By WILLIAM I. SIEGEL

Stated thus, there would seem at first to be no reasonable objection either to this kind of Constitution or to this manner of beginning and growth. After all, the English Constitution is a respectable document with a long history of successful implementation which has been of great benefit not alone to the citizens of Britain, but in some large degree, even to the people of the United States, whose history is so basically and firmly intertwined with English law and tradition. It is believed, however, that in the case of Israel, the choice of the English system as against the American system would not only be an unwise one, but might even be seriously detrimental to the growth of constitutional law in the new State.

This belief is due to several factors. One, which is temporary in its nature, is nevertheless important in its reaction. The hesitation to adopt a permanent written Constitution, although the reason is stated in terms of principles of constitutional law, has, we believe, an expedient and less worthy basis.

The present government is based on a coalition of a number of parties and its continuance in power depends on the continuance of the coalition. The two most important partners in the coalition are the Mapai and the Mizrahi parties—at the best an incongruous combination. The Mapai is to no little degree left of center and the Mizrahi is, by at least the same proportion, right of center. The religious and theological content of the Mapai is microscopic, whereas the Mizrahi is historically and officially the party of orthodox Judaism. Were the Mapai left to its own political resources and able to govern without compromise, almost unquestionably there would be under its administration a minimum of insistence on either the theory or practice of religion in the new State. By converse, if the Mizrahi had a free hand in government one might reasonably ex-

pect anything up to and even including a state church in Israel.

It is the fundamental difference—one need not even hesitate to call it antagonism—between these two points of view which creates the current constitutional confusion in Israel. The administration, although largely Mapai, still needs the Mizrahi. It therefore hesitates to press for its kind of constitution because of fear of a Mizrahi revolt and the consequent breaching of the coalition. The Mizrahi, on the other hand, cannot write its own kind of constitution and may very well be waiting for the moment when an increase in the number of its adherents among the immigrants still to come into the country may bring its numbers into a majority and give it the power to draft its own kind of constitution. That this analysis is correct is shown, for instance, by the fact that the provisional constitution itself provided for the creation of religious courts having jurisdiction over matters of marriage, divorce and other phases of personal status. The document also provided that "future legislation in Israel shall be guided by the basic principles of Jewish Law. Wherever the existing law does not provide adequate guidance, the Courts-of-Law shall have recourse to these basic principles." Certainly, in a modern state, it is surprising, if not anomalous, to have religious courts. Equally is it doubtful that a modern state can find in ancient laws solutions to the problems arising out of the complexity of economic, social and political structure in these days. It is no answer to point to the ethical quality of these ancient laws, which, of course, is not cast into doubt by these words. Problems of production, of distribution of goods, regulation of commerce, interrelation of government and governed—all these which are the legitimate prov-

inces of constitutional law have only a remote relation, in most instances, to an ethical basis.

Moreover, in the dichotomy of choice between the English and the American method of constitution-making, there is to be considered the time factor. The English have had 400 years since Runnymede and the Magna Carta in which to develop their fluid constitution. They have gone through a long process of trial and error, of selection and rejection, in these four centuries and, in the process, have lost much of blood and treasure, and, at times, of fundamental rights. It does not seem wise that the Israelis should embark on the same experiment when they have at hand so rich a harvest of constitutional law, the fruit of which they can use without cost and with assurance for their own benefit. Not only does it not seem wise, but indeed it does seem foolish not to avail themselves in its relevant portions of the American Constitution—a document which Gladstone saw fit to describe as “the most wonderful work ever struck off at a given time by the brain and purpose of man.” It is not suggested here, of course, that the State of Israel should adopt bodily the entire American Constitution, including, for instance—and facetiously—the eighteenth amendment. By a proper selection, a written Constitution for Israel could embrace those sections of both the written American and the unwritten English Constitution which experience among free societies has shown to be a *sine qua non* for a free society.

Fluidity may have its virtues but very little can be said for a vacuum in a government such as now exists in Israel. The lack of a permanent constitution is already showing harmful results in the country. Space does not permit an extended analysis, and two examples must suffice. One is found in the wide-spread evils of bureaucracy. The Israeli government has the right, through each of its ministers, to issue administrative decrees which become law upon publication unless annulled by the Knesseth. In such an atmosphere a bureaucrat revels. Interpretation is left of necessity in many instances to under officers. Implementation is completely within the power of lesser officials. It is not therefore unexpected that the citizens of Israel have

much cause to complain that for the brutality of the British mandates they have, in exchange, the self-importance of the Israeli bureaucrats. Again, and more important, the relation between the Knesseth itself and the Cabinet is both undetermined and unsatisfactory. Because there has been no constitutional delimitation of power, the Cabinet has thus far exercised a control over legislation by the Knesseth and, indeed, over the Knesseth itself, which is undesirable and undemocratic.

The first obligation of a newly freed people is, as soon as possible, to insure its freedom internally as well as from external enemies. The latter task is pretty well accomplished by now and it would seem that the Israelis should be in the frame of mind to do the first job. One does not forget that there are still hostile armies on the borders of Israel and that

these borders have not as yet been completely established. There are, however, historical precedents for such a situation. The generals of the French Commune were winning the victories of 1789 at the same time that the delegates of the Constituent Assembly were setting up the framework of a nation whose transition from the absolute tyranny of Louis XVI to French liberty was at least as violent as the circumstances under which the State of Israel was born. The American Constitutional Convention of 1787 met after the surrender of Cornwallis but at a time when the renewal of hostilities with England was of daily imminence and only a few short years before the War of 1812. The hand cannot perhaps hold both the sword and the pen, but there comes a time, when the sword is sheathed, to exercise the arts of the pen.

LAUGHING LINES

THE day before Rosh Hashonah a man complained to a rabbi that money worries prevented him from properly celebrating the holidays.

“My six children are in rags,” he said. “My wife needs an operation. I need five hundred dollars to pay the mortgage on the house. Oh, rabbi, so many worries, one after the other!”

“Calm yourself,” said the rabbi, “God will provide.”

“How can I calm myself?” asked the man.

“Well, I’ll show you. How much money will you need to take care of your obligations?”

The man thought a moment and said: “A thousand dollars would take care of all of them.”

“See,” said the rabbi, “already you have reduced all your worries to one worry—that of getting a thousand dollars.”

☆

It was the eve of New Year when it is sinful to bear ill will toward one’s neighbors. Mrs. Adelson therefore invited Mrs. Goldberg to tea. During the years, Mrs. Adelson explained, they had not always seen eye-to-eye; in fact on several occasions, they had come close to putting their fists into one another’s eyes. But, she said, “let’s draw the curtain on all that and I’ll begin by wishing you

for the New Year, everything you wish me.”

Mr. Schmulevitz finished his stint and walked slowly down the aisle of the synagogue. Mr. Schmulevitz was no professional cantor, just a layman, but he had been the chanter of the morning prayers for Rosh Hashonah.

As he walked down the aisle, Mr. Goldstein grasped his hand. “Thank you for your fine performance,” he said. “How much do you charge the synagogue for it?”

“Oh there is no charge,” he replied.

“Well,” reflected Mr. Goldstein. “If you can’t and you give, it’s a bigger Mitzvah.”

☆

A Jew was brought into court charged with stealing some oats. “Ask the man,” said the court to the interpreter, “if he stole the oats.”

“*Ich hab gegangen die huber!*” the Jew protested indignantly.

“Judge, the man says, ‘I stole the oats.’”

“Ask the man what he wanted the oats for.”

“*Auf was hat ihr bedarft die huber?*” asked the interpreter.

“*Auf kapores!*” responded the Jew.

“He needed them for chickens, your honor,” translated the literal interpreter.

THE problem of what constitutes proper public observance of Jewish tradition in Israel is now becoming more acute than it ever was before the days of independence.

It is, for instance, customary for the Orthodox in a number of towns to remind the inhabitants of closing time on Friday afternoon by blowing horns or—in periods of air-raid alerts, when this might cause confusion—tinkling bells in the streets. Local by-laws everywhere require the closing of businesses—except for restaurants and other vital services—on Sabbath and other major holidays. As most cities also have by-laws prohibiting bus traffic on such days, somewhat costlier “taxi services,” licensed in Tel Aviv and environs, are very popular.

The extremes co-existing in public opinion on this subject are illustrated by the fact that Haifa buses run almost all year round, while Jerusalem religious quarters close their streets to holiday traffic of any kind by stretching chains fastened to permanent poles cemented into the sidewalks across the roads. Public bulletin boards sometimes carry, with scrupulous impartiality, posters inviting persons to participate in Saturday hiking, cycling and driving tours, and announcements of a group of houses a few hundred meters distant being out of bounds—for those who care—because damaged Eruv markings have not yet been restored.

As a result of the activities of a Committee for Sabbath Observance every notice posted by public museums carries a line informing prospective Saturday visitors that they must obtain tickets in advance. This rule, if implemented, would close publicly-owned galleries to all people unable to work out a Saturday time-table in advance of themselves and their friends and find time during the week to procure tickets. No wonder, therefore, that sports associations, museums, etc., more or less openly contravene their own announcements. No wonder also that only a negligible fraction even of the strictly kosher restaurants—which constitute the majority of public eating houses—limit the serving of Saturday and holiday meals to those customers who pay in advance or who can be trusted for their checks until a week-day.

A Report From the New State That Answers Controversial Questions

PROBLEMS OF HOLIDAY AND RELIGIOUS OBSERVANCE IN ISRAEL

By ADA OREN

There exists, of course, also the problem of Sabbath and holiday observance in state-operated services. The Mizrahi Minister of Immigration has prohibited the landing of immigrants on Sabbaths, and government offices are closed as a matter of course, leaving only emergency staffs on duty. But the interruption of rail, general port and similar services, demanded by the zealous, presents a much tougher problem. There is the question of communications with other countries, and it is also a fact that non-Jewish residents of Israel cannot but be permitted to observe their own Sabbath.

The Knesset sits only four days a week, but it is hardly feasible to carry this practice into any other field or to force non-Jewish citizens to stay in their houses on the Jewish Sabbath for lack of any means of communication.

Despite the participation of the Religious Bloc in the government, Israel will probably continue to show many inconsistencies in the public observance of Jewish religious precepts. The practical impossibility of rigid codification in this field, where the regard for the religious freedom of non-Jews plays into the hands of non-observant Jews, will safeguard considerable freedom of movement for all inhabitants irrespective of origin even though Israel is officially a Jewish state and Jewish holidays are state holidays.

A new development has recently taken place in regard to holiday observation. By the non-orthodox majority in Israel those days which used to be hallowed are now considered mainly as occasions for public meetings and all forms of secular entertainment. This was created by the problem of suitable Jewish holiday rites of spiritual value for non-religious members of the Jewish people.

Although this affects the greater part of the local population in one form or another, it is being tackled systematically only by the small and highly organized agricultural kibbutzim. In place of prayer services, these settlements have re-

vived the ancient festivities connected with the farmer's calendar which receded into oblivion during generations of Ghetto dwelling.

Most prominent are the ceremonies of the cutting of the Omer on Passover Eve, Arbor Day on the 15th of Shevat, and the bringing of first fruits at Succoth, which have again become secular ceremonies of great emotional power.

Purim, Chanukah and Lag B'Omer celebrations, too, come natural to workers, and so do Oneg Shabbath meetings, while most kibbutzim consider it necessary to draw up for every Passover a special Haggada of their own which reminds listeners also of more recent deliverances of the Jewish people. The wording is strongly colored by traditional elements blending with modern choir singing and other interludes. It is interesting to see how the course of these experiments has led even some extremely secularist settlements back to such traditional rites as the lighting of candles on all possible occasions. All children demand this when once they have had a chance to witness this act in a city home, and it is often amusing to watch the parents rationalize their giving way to the obvious human need for accepted ceremony in terms of Marxist dialectics.

The problem of imparting something of the traditional “higher spirit” to holidays in non-religious Jewish working communities is now considered so urgent by their members that a special Histadrut seminary is held from time to time on this subject, dedicated to the development of a practice which began with the first Arbor Day and First Fruits ceremonies originally instituted by the Jewish National Fund. As group and other popular dances are an important item on the syllabus, a religious youth organization recently found it necessary to hold its own course in group folk dances.

THE first anniversary of the death of Dr. Judah L. Magnes will occur on October 27th. For most of us, Time quickly dims the personal outline and soon obliterates it. Not so with Dr. Magnes. History will enshrine his memory, and the passage of years will only enhance the lustre of the lessons he left with us.

He had just accepted his first pulpit at Temple Israel in Brooklyn when I met him in 1904. No man has since produced in me so striking a first impression. His handsome face, the superb way he carried his head on his shoulders, his heroic posture and stance remain indelibly with me. I recall the manner so frank—the easy manner of a grown-up boy. I still can see his winsome smile and hear his vibrant voice.

I was to hear that voice again—many a time, in fact—from pulpit and platform, and in his home and family circle. I was to hear it in ringing eloquence, in calm reason, in conversation, in laughter and in song. I heard it in the New York Temple Emanuel when as Rabbi he delivered a manifesto at Passover that rent that body for days until his resignation finally brought unity again. I attended conventions of the New York Kehillah (lusty offspring of Magnes' Jewish spirit) when Metropolitan Jewry was still a conglomerate of diverse origins and viewpoints, and saw commotion and passion yield to the enchantment of his voice.

I sat in Carnegie Hall when, during the first World War, the Rabbi, home from Europe and hailed as "the man of the hour," reported on his mission to plundered Poland and the Jewish settlements there. All who that night heard his voice knew what magic power it could wield under the impact of emotion tragic in the extreme. They got a summons to action so imperative and bold that treasure in profusion—money and jewels alike—were literally heaped at his feet.

And in a gathering of mourners in the Magnes home, I heard him once again—this time in eulogy at his father's bier. How far from rhetoric then, yet how moving the simple utterance of a son giving vent to his grief, the while extolling his parent's saintly life.

The Son-in-Law of Dr. Magnes Describes the Illustrious Leader a Year After His Passing

THE VOICE OF JUDAH MAGNES

By CHESTER JACOB TELLER

As it was my good fortune to know Judah, the son, so I was blessed in knowing David, the father. Truly, he was one who walked humbly with God. With a pleasing tenor voice in his prime, he had a fondness for opera arias and the Chassidic melodies of his childhood home. But not from that father did Judah's voice derive—except, perhaps, its faintest modulations; nor from the mother either, though she spoke forthrightly against sham no matter how disguised. No, the voice of Judah Magnes was his own—a trait unique of a person unique. Insofar as it gave comfort to the distressed it might have stemmed from the father. Insofar as it brought distress to the comfortable, it may well have come from the mother. But the music, the tonicity, the shading from prophet-like admonition at one end of the scale to the most gracious condescension at the other—these had their source in his inner grace, in the depths of a spirituality rare among men.

Not long before his passing, I sat with Magnes in quiet talk. It was my first visit with him since his return from Eretz Israel. What difference the years had wrought! The woeful Jewish record of our era that we knew was branded on his soul we now found deeply graven on his face. How suffering had changed those fine features of former days; and that voice too, that had swayed a generation half around the earth! And yet I could still discern characteristic modes of speaking—little oddities of diction—that (because through the years they were linked in my mind with him) I was delighted to hear again. Thus, I noted his sibilant final *s*, especially in the word "yes," that no one else I knew pronounced so sincerely and so well. I think I smiled with joy to hear him say "vision" once more, stressing the *sh* or *zh* sound as if *his* vision were peculiar to *himself*—a special sonance of the word matching an insight all his own; and again to remark his soft-spoken final *r*, in words

like sister, mother, father, as if to show his inherent tenderness of heart.

All his life long, but especially as he grew older and more mellow, delicacy and constraint were an essential part of him. Though by no means without humor that often broke into hearty chuckles of glee, his habitual attitude was one of reverence—for whomever he addressed or for a third person or some idea or recollection or act. For the expression of reverence, his voice, always potentially strong but actually often gentle to meekness, seemed the perfect vehicle. One was invariably touched by the sheer kindness of it; the more so because of the immense reserve one felt.

The spoken words of Dr. Magnes are spread on many a printed page. Extant are sermons, discourses, polemical and occasional pieces of many sorts. His book entitled "Addresses by the Chancellor of the Hebrew University," published in Jerusalem in 1936, constitutes a large part of the history of the University's critical, but also inspiring, early period. More eloquent is the volume of "War-time Addresses," containing some of his noblest thoughts and themes. But at their best these words will largely fail the reader who would know the thrill of the listener. The magnetic charm is missing—the effulgent personality, the living, radiant voice.

And yet, though they be but a transcript of his speech, it is edifying, on this first anniversary, to read passages from his published works. The text is there to be seen, the sense to be understood, even if the nuances of the voice with which they were first intoned are now forever mute. But not mute is Magnes the messenger, the protagonist of spiritual values, the critic of values, the creator of values. The mortal man is gone but his voice continues to resound in our world.

WHILE the tribes of Israel were still nomads wandering in the deserts of Arabia they already were concerned about the seasons. When the Hebrews settled in Palestine, as an agricultural people, familiarity with the seasons was even more imperative, so the Jewish farmer had to develop some kind of table by which to calculate the seasons of the year. The earliest of such calendars was found in an excavation near the ancient city of Gezer. Written in ancient Hebrew script, archeologists have deciphered the table to read:

"A month of fruit harvest. A month of sowing.
A month of after-grass. A month of flax harvest.
A month of barley harvest. A month of everything else.
A month of vine pruning. A month of fig harvest."

The system which prevailed in ancient times for the setting of the days to observe festivals was not too involved. Men of high repute served as observers atop the higher mountains to watch for the appearance of the new moon. Upon noting the first signs of the narrow crescent, each observer kindled a bonfire on the peak where he was stationed. When the bonfires nearest Jerusalem were noted in the distance, the arrival of the new moon was proclaimed from the Temple area by the blowing of silver trumpets. Then followed the announcement of festivals, or holy days within the month, which was the prerogative of the Sanhedrin, the Supreme Court of the Jewish people.

The system of notifying the populace of the arrival of the new moon via bonfires was used to inform Jews even outside the limits of Palestine, such as those in Babylonia. However, the Jews in Egypt, Persia, Greece and Rome were notified by special messengers who were dispatched from the Holy City.

While the Jews lived in their own land and maintained their autonomy, they were content with this informal month-to-month calendar. But when Palestine became a Roman province, the conquerors very often interfered with the observance of Jewish laws and customs. They even prevented the Sanhedrin from carrying out its duties and functions.

Because of these handicaps, Jewish

THE STORY OF THE JEWISH CALENDAR

By HARRY CUSHING

communities outside of Palestine were left on many occasions in doubt as to the time of festivals and fasts. For example, during the patriarchate of Rabbi Judah I, surnamed "the Holy" (163-193), the Samaritans, in order to confuse the Jews, set up fire-signals at improper times and thus caused the Jews to fall into error with regard to the day of the New Moon. Since the observance of all the holidays was calculated from Rosh Chodesh (New Moon), Rabbi Judah decided to abolish the use of fire-signals and employed messengers.

Doubts still arose in many instances and the custom was then introduced to add an extra day to the observance of the various festivals to correct any miscalculation. Hence, although the Bible commands that Passover be observed for seven days, it was decided to celebrate it for eight days. Incidentally, this system has prevailed up to the present time, although we now have a systematized Hebrew calendar.

One of the first rabbis whose studies helped in the final creation of the Jewish calendar, as we know it, was Samuel, who was born in Nehardea, Babylonia, about 165, and died there about 257. It was said of him that he was as familiar with the paths of the heavens as he was with the streets of his native city.

Besides being a noted rabbi, Samuel possessed a thorough knowledge of the medicine of his time, being especially skillful in the treatment of the eye. He devoted himself to that branch of applied astronomy which deals with calendric science. This he taught to his pupils and colleagues. His astronomical studies of the revolutions of the moon enabled him to predict the beginning of the month as determined in Palestine, and he claimed to be able to remove the necessity of celebrating the extra day of festivals in the Diaspora. He also computed a sixty-year calendar. Samuel was known by the surname of Yarchina'ah, from the Hebrew "yerech," meaning "month," because of his familiarity with calendric science.

Under the patriarchate of Judah the

Prince (300-330), astronomical calculations began to be used and the testimony of witnesses regarding the appearance of the New Moon was listened to only as a formality. The idea of utilizing astronomical calculations was viewed with disfavor by some members of the Sanhedrin, especially Rabbi Jose, who communicated with the Jewish communities of Babylonia and Alexandria, urging that they continue to follow the custom of celebrating an extra day on festivals. This advice is still being followed by Orthodox and Conservative Jews, but is ignored by the Reform movement.

Finally, in the fourth century, the patriarch Hillel the Second, wrote down definite rules and had them adopted by the Jewish communities of the world. Hillel's calendar was not new or different from that observed by Jews up to his time. All he actually did was to commit to writing the customs and regulations governing the calendar of the Jewish people.

A basic rule of Hillel's calendar was that the year is to be a solar one, that is, based on the sun, but the months are lunar ones, that is based on the movement of the moon. Hence, the year consists of 365 days, 12 hours and 49 minutes. That is the period it takes the earth to make a complete cycle about the sun. The lunar, or moon month, is the circuit that the moon travels around the earth, from one new moon to the next new moon. This cycle consists of 29 days, 12 hours and 44 minutes.

In calculating it will be found that by adding up the lunar months to make a lunar year it will be found that the latter consists of 354 days, 8 hours and 48 minutes, or about eleven days less than the solar or sun year. Naturally, something had to be done to compensate for the loss which would cause the festivals to fall behind. In ten years, for example, Rosh Hashanah would slip back more than 100 days and would have to be observed sometime in May or June.

This problem always existed but the Sanhedrin got around it by proclaiming an extra month every few years and thus the holidays continued to fall at the proper seasons. When Hillel II established his special calendar table he also formulated a rule which stated that every nineteen years there were to be seven leap years, with each year consisting of an extra month. The extra month of "leap year," incidentally, was added to the month of Adar and is called Adar Sheni, or Second Adar.

Hillel also realized that for practical purposes each month ought to be made up of a definite number of complete days. Thus, the calendar table which he established calls for the following arrangement: five months have 30 days each, five months have 29 days, and two months vary from year to year. Upon checking a Luach, or Hebrew calendar, it will be noted that the months of Nisan, Sivan, Av, Tishri and Shevat consist of 30 days each; Iyar, Tamuz, Ellul, Tvet and Adar have 29 days each, and Heshvan and Kislev may have 29 or 30 days each.

In the Bible, except in its later books, the months are not named but are referred to by number. It is evident that names were given to the Hebrew months when the Jews were taken to Babylonia after the destruction of the first Temple. The names of the Babylonian months are almost identical with those of the current Hebrew calendar.

While the names of the secular calendar months are in honor of ancient pagan deities, the Hebrew months describe the seasons of the calendar year. Hence, Nisan, the month during which Passover falls, evidently means flower, for it occurs at the season when Palestine's flora are in full bloom; Elul means gathering, occurring at the beginning of the Palestine fruit harvest. Kislev, the month in which Chanukah falls, means the season of mud and rain. It comes during the Palestine rainy season. Iyar means blossom; Sivan splendor; Tamuz, parched earth; Adar, beauty.

The Jewish calendar is based on Anno Mundi, referring to the traditional year of the creation of the world. All other peoples have based their calendars on some event in their national history. The Jews, however, wish to associate their calendar with the history of the world,

hence, it may be said that the New Year 5,709, refers to the date of written history of mankind. Since the written history of mankind is no more than 6,000 years old, the Jewish calculation is fairly accurate.

Up to the year 533, the Christians followed the Jewish mode of calculation, going back to Anno Mundi. They refused to follow the Greek and Roman methods of reckoning dates because they were connected with pagan rites, which the early Christians sought to avoid. The setting of the Christian New Year on January 1, a pagan festival, was later justified by Christianity as the day of the

circumcision of Jesus. The current secular calendar year presumably goes back to the birth of Jesus, although many scholars insist that the year one corresponds to the second or fourth year of Jesus' life.

Until three or four generations ago the Jewish calendar was used consistently by Jews not only in calculating religious dates but in their daily affairs. Jewish businessmen and shopkeepers kept records according to the Hebrew Luach. Many Jews are still cognizant of their birthdays according to the Hebrew calendar, and the Bar Mitzvah date of a lad is based on the Luach.

OLDEST BIBLICAL MANUSCRIPTS DISCOVERED

PHOTOSTATIC copies of scrolls said to be more than 2,000-year-old copies of the Book of Isaiah and other parts of the Old Testament, the authenticity of which has been the subject of heated dispute among Biblical scholars in the U. S., Israel, Britain and France in recent weeks, will be published by Yale University in the fall.

The manuscripts were accidentally discovered in a Palestine cave near the Dead Sea by a group of Arab bedouins. The manuscripts "climaxes a scientific fortune-hunt which has been conducted by Hebrew, American, French and English archaeologists in the Holy Land," Yale declared, and added, "Other volumes will follow soon thereafter, based on original animal-skin manuscripts now in the U. S. These documents are in the possession of Metropolitan Anthanasius Yeshue Samuel, of the Syrian Orthodox Monastery of St. Mark in Jerusalem. Scholars have made photographic copies of these precious documents, which go back to the first and second centuries B.C., and the Syrian church leader has stored them in a safe place."

Prof. Carl H. Kraeling, chairman of the Department of Near Eastern Languages and Literatures at Yale, and president of the A.S.O.R., declared that "scholars throughout the world regard the discovery of these Hebrew manuscripts, and the many fragments which have been found also, as key links in completing our knowledge about an important period of Judaism. Their importance can be compared with the finding of the famous 'Codex Sinaiticus' by the scholar Tischendorff in the latter part

of the nineteenth century. Tischendorff found in the Monastery of St. Catherine on Mount Sinai a fourth century A.D. Greek manuscript of the Bible. The new findings are even more ancient than the famous Nash Papyrus, which heretofore was the oldest Biblical fragment."

The dramatic events leading up to discovery of the manuscripts had their setting in war-torn Jerusalem in 1947 and early 1948, when bedouins brought a group of the parchment scrolls to St. Mark's Monastery in the Old City. They were not recognized as being very ancient Biblical manuscripts until many months later when they were examined by both Prof. Eliezer Sukenik, of the Hebrew University, and John C. Trever, Fellow of the American Schools of Oriental Research at Yale. Word of the discovery flashed throughout the scholarly world.

Meanwhile, some of the manuscripts came into possession of scholars at the Hebrew University in Jerusalem. Eventually the manuscript cave was found by Transjordan government officials, in whose territory it is located, who excavated it and turned up many additional fragments. The cave is located at Ain Fashkha, above the northwestern shore of the Dead Sea. As of now, there are three major collections of Biblical and Hebrew material in existence, as follows:

1. Four scrolls were brought to the U. S. in February by the Syrian Archbishop, along with a group of manuscript fragments. The scrolls include the Isaiah manuscript, which has the distinction of being the oldest existing manuscript of a complete Book of the

(Continued on page 39)

EMMA LAZARUS has remained a figure about whose personal life we know practically nothing. Surprisingly little has been written about her although modern literature accords her an eminent status among the other prominent women of American letters. Outside of Josephine Lazarus' sketch in the *Century Magazine* of 1888, the Rusk edition of letters written to the poetess by contemporaries, some sporadic magazine articles, we have but meager and inadequate data on the life of the poetess.

H. E. Jacob, in his "The World of Emma Lazarus," has made the most painstaking attempt to date to give us a full length biography. His thesis in this work is that the most important facet of Emma Lazarus' life was her strong attachment for her father, Moses Lazarus. The latter, an industrialist who made a considerable fortune from sugar, was a strong personality who dominated the entire adolescent and adult emotional life of Emma. At 18 she was a "father's girl" who could not bear the briefest separation from him. In Ralph Waldo Emerson, Jacobs argues, Emma found merely a substitute for her father; and the result was a sharp emotional reaction to Emerson's friendship, criticism of her poems, and direction of her intellectual interests. In her poetic work—in "Admetus," in "The Spagnoletto," and even later in "The Dance of Death"—Emma projected an idealized version of her father in the principal male characters in these poems. At the age of 27, conjectures Jacobs, there may have even been a young man in Emma's life, but Emma gave in to the father image. All this, of course, added up to a strong father fixation that could have ruined her considerable poetic talent if it had continued to draw upon ivory tower sources for its inspiration.

What saved Emma Lazarus' muse from being immured and frustrated was her interest in the Jewish problem. Jacobs fixes her interest as dating from the Russian pogroms of 1881 and 1882. Before this she was so detached from Jewish interests that Rabbi Gottheil found himself firmly rejected on requesting her to do some translations for an important Hebrew prayer book. But in 1881 a glimpse of the pogrom victims at Wards Island made her ill. From this point on her muse was invigorated. She had found

THE PERSONALITY AND POETRY OF EMMA LAZARUS

By JACOB KAPLAN

her mission, the force which penetrated the shell that her father-complex had developed against the outside world. She produced such poems as the "Crowing of the Red Cock," "The Banner of the Jew," "1492," and "The Dance of Death," undoubtedly the best poems created in the English language on the Jewish heritage. She turned journalist, and through such articles as "Russian Christianity versus Modern Judaism," "The Jewish Problem," and "An Epistle to the Hebrews," became the most able polemicist in America in combating anti-Semitic prejudice.

The positive side of Jacob's work lies in the painstaking analysis to which he subjects Emma Lazarus' creative work. He supplies careful summaries of her prose and quotes judiciously from her poetry. He contributes some important material on the relation of the poetess to contemporary literary figures—Emerson, George Eliot, William Morris, Robert Browning, T. W. Higginson. On the whole this book emerges as a scholarly

critical monograph of Emma Lazarus.

As biography, however, the value of this work is doubtful. The material Jacob has worked with is much too thin. He has been compelled to rely heavily on Josephine Lazarus' sketch—a fact he candidly admits. The paucity of his material causes Jacob to use his Electra complex theory as a substitute for biographical data. A good example of this is his guess that Emma may have fallen in love with some young man, but sacrificed that love to her father fixation. He adduces absolutely no evidence to support this point.

Moreover, Jacob's psychoanalytical theory is questionable in itself as an adequate explanation of the dynamics of the mental makeup of Emma Lazarus. Psychoanalysis still has a long way to go in our understanding of the effect of the Oedipus or Electra complexes on the personality.

TWO POEMS BY EMMA LAZARUS

THE SUPREME SACRIFICE

BAR KOCHBA

WELL-NIGH two thousand years
hath Israel
Suffered the scorn of man for love
of God;
Endured the outlaw's ban, the yoke,
the rod,
With perfect patience. Empires rose and
fell,
Around him Nebo was adored and
Bel;
Edom was drunk with victory, and trod
On his high places, while the sacred sod
Was desecrated by the infidel.
His faith proved steadfast, without
breach or flaw,
But now the last renouncement is
required.
His truth prevails, his God is God, his
Law
Is found the wisdom most to be
desired.
Not his the glory! He, maligned, mis-
known,
Bows his meek head, and says, "Thy will
be done!"

WEEP, Israel! your tardy meed
outpour
Of grateful homage on his fallen
head,
That never coronal of triumph wore,
Untombed, dishonored, and un-
chapleted.
If Victory makes the hero, raw Success
The stamp of virtue, unremembered
Be then the desperate strife, the storm and
stress
Of the last Warrior Jew. But if the
man
Who dies for freedom, loving all things
less,
Against world-legions, mustering his
poor clan;
The weak, the wronged, the miserable, to
send
Their death-cry's protest through
the ages' span—
If such an one be worthy, ye shall lend
Eternal thanks to him, eternal praise.
Nobler the conquered than the con-
queror's end!

NEWS OF THE MONTH

APPEALS to the Jewish community in the United States to postpone for a year or two the raising of capital funds for new buildings for local Jewish institutions and concentrate instead on helping the United Jewish Appeal to achieve its goals in order to strengthen the position of Israel were voiced at the two-day Emergency National Conference of the U.J.A. in Washington.

Henry Montor, director of the United Jewish Appeal, revealed that while the U.J.A. raised \$120,000,000 in the first eight months of 1948, only \$84,000,000 was received in cash in the same period this year. Other speakers described the financial situation in Israel as "very grave." The conference adopted an emergency program to meet the "cash crisis" and voted to reduce the allocation for local community needs to overcome the substantial drop in cash receipts for the U.J.A.

Dr. Israel Goldstein, retired treasurer of the Jewish Agency, who returned recently from Israel, warned that failure of the U.J.A. might mean the spread of Communism in Israel. He said that while there is now but one Jewish Communist in the Knesset "there is no telling what may happen if Israel will be compelled unaided to cope with its economic problems."

☆

Israel and Arab delegates participating in the U.N. Conciliation Commission peace talks here were considerably surprised when Sir Desmond J. F. Morton, British deputy chairman of the Commission's economic survey mission, brought with him what is interpreted as a new British policy regarding the Middle East.

The new policy can be summarized as follows: 1. Since a durable peace in the Middle East makes it imperative that all states in that area have as few alien minorities within their territories as possible, it is desirable that there should not be a big Arab minority in Israel, nor a large Jewish minority in Iraq; 2. Although no figure is final, the British view seems to be that Israel's offer to readmit

no more than 100,000 Arab refugees is the maximum compatible with the Jewish state's internal security; 3. Israel must compensate the Palestinian Arabs who have been displaced, but this compensation should be two-part-payment by Israel of a lump sum to the Arabs and the transfer to Israel of the more than 100,000 Jews now living in Iraq.

☆

Neither the Arab refugees nor any Arab Governments have replied in writing to Israel's offer to reunite Arab families broken up as a result of the flight of scores of thousands of Palestine Arabs from Israel last year, Moshe Pearlman, Israel Government spokesman, declared.

☆

Delegates attending the first country-wide conference of the women's division of the Mizrahi Labor Party in Tel Aviv heard the majority of speakers declare that the inclusion of women in the newly-passed government conscription law is "harmful to women's psychology and morale and will lead to disturbances in family life."

The majority of the speakers, however, voiced approval of mobilization of Israel women for agricultural training and settlement in farming colonies where, it was emphasized, they could also receive basic military training.

Most speakers at the session also urged Mizrahi laborite women not to join the world Mizrahi women's organization, but to maintain their independence within the framework of the Hapoel Hamizrachi organization.

☆

Irgun and Stern Group members who were invalidated in active service after November 30, 1947, are entitled to the same state pensions awarded to Haganah veterans and Israel Army servicemen, according to an invalids' pension law approved in the Knesset.

☆

Israeli Minister to Poland, Israel Barzilai, has paid a visit to J. Vierblowski, Acting Foreign Minister of Poland, to thank him for the Polish Government's

decision to allow Polish Jews to leave for Israel if they renounce their Polish citizenship and to discuss concrete plans for facilitating the emigration of the Jews.

☆

David Khennin, leader of the Israel Communist delegation attending the World Federation of Democratic Youth Congress in Budapest, delivered an address to the parley declaring that "British-American imperialism is the common foe of both the Jews and Arabs as well as of the working peoples." No other Israel delegate addressed the congress due to lack of time, although an address by a Mapai delegate was scheduled.

☆

Israel has become a member of the World Federation of United Nations Associations, it was announced at the group's first plenary session held in Rome.

The American Military Government in Germany has begun an investigation of the opening of a mass grave at the Dauchau concentration camp by German workmen of a contracting concern which was using the soil thus released for commercial purposes.

An MAG spokesman announced that the grave has already been ordered closed. He laid responsibility for the desecration of the site, at which was found a Star of David, on the Bavarian Government. He added that Bavaria had been warned three times in the past year or so to provide adequate care for the mass grave which is believed to contain the remains of 2,000 victims of the Nazis.

In New York, a telegram of protest was earlier sent to John J. McCloy, American High Commissioner for Germany, by Justice Meir Steinbrink, chairman of the Anti-Defamation League, and Frank Goldman, president of B'nai B'rith.

An editorial in the New York Times termed the German action "obviously offensive" and added that "it seems incredible that it could have been conceived even by those whose memories are untroubled by guilt or unharmed by twelve years of German history." The editorial insisted that the "least" that the German people could do—and something "the German people owe the world"—is to set aside as a "monument and a solemn reminder of the dignity of man" the place where these victims of Nazism rest.

HERZL LAID TO REST IN ISRAEL

THE El Al plane carrying the remains of Herzl from Vienna, landed at Lydda airport at 2 p.m. on August 16. It was escorted in by four fighters of the Israeli Air Force.

For a few brief, but thrilling minutes the plane circled over Haifa before continuing on its way to Lydda. When the hum of its motors was heard from the distance, sirens sounded, the ships in port joining in, and guns boomed.

Waiting to meet the plane was the Prime Minister, Ben Gurion and members of the Government, representatives of all parties in the Knesseth and the Jewish Agency and the World Zionist Organization, Brigadier Yaacov Dori, Chief of Staff, the Chief of Police, and representatives of the national institutions. Two lines of troops and police flanked the runway, presenting arms as the coffin was lowered from the plane.

The casket was covered by a silk tapestry made by Viennese women in 1935 in preparation, for this occasion.

The funeral cortege left the airport for Tel Aviv, where it was placed on a black-draped platform, backed by seven tall columns, each capped with a burning lamp.

The body lay in state in Tel Aviv for 12 hours outside the Knesseth, on a black draped catafalque.

Amber lights glowed from the top of seven tall pillars, forming a peristyle at the rear of the catafalque and symbolizing the seven-hour working day which was one of Dr. Herzl's ideals. Israeli flags fluttered from atop a row of tall poles standing in the road along Rehov Allenby leading to the Square, while the steps and the path to the raised platform, where the blue-and-white draped bier lay, was carpeted with verdant matting. Guards of honor in dress uniform, with swords, representing the various services, alternated on the platform, while all through the night rabbis in pairs followed each other to small tables on either side of the catafalque where they studied the Mishna. On the roof of the Knesseth, religious scholars recited psalms all night.

The first to pay tribute to Dr. Herzl shortly after the guard of honor placed

the coffin on the platform were national leaders, walking two abreast.

By midnight an estimated 150,000 men, women and children, including babes in arms, had moved past the casket and though the pressure eased, the stream continued. A series of barbed wire barriers had been erected across streets leading to the Square.

The special Herzl Day session of the Knesseth on this day was the best attended meeting it has had in a long while. Members wore holiday clothes. Conspicuously absent were the three Communist members, who were presumably demonstrating their opposition to Zionism.

Only two of Israel's current legislators had been contemporaries of Dr. Herzl and had known the founder of political Zionism personally. They were the Minister of Religions, Rabbi J. L. Maimon, 74, and Rabbi Mordechai Nurock, 64.

Mr. Sprinzak, the speaker, said that though Dr. Herzl would arrive in the coffin in which he lay for 45 years in Vienna, "we shall receive him as though he were alive—as he is alive in our hearts." He recalled that Dr. Herzl's last public utterance at the Sixth Zionist Congress was the vow: "If I forget thee, O, Jerusalem, may my right hand lose its cunning."

Mr. Ben Gurion opened his brief address with the analogy of Joseph, quoting from the Bible the story of Joseph's plea and Moses' fulfillment of it. He read the Bible story of the death of Moses whom he described as the greatest of Israel's leaders and prophets.

A stone monument will be erected over the remains of Herzl, the mortal, Mr. Ben Gurion said. "But the monument to Herzl, the immortal, is the State of Israel, which will be built up and will grow and become beautiful in the love of her sons and builders."

President Weizmann's Herzl Day message was read to the Knesseth by the speaker. Dr. Weizmann, who is in Switzerland, said, "for reasons of health I am fated to be outside the country on the day Herzl's remains are brought to eternal rest in the Jerusalem mountains. The soil of the fatherland is receiving into its

bosom the man who conceived the vision of the State that has become a reality. . .

"Let every man in Israel remember on this day Herzl's saying, 'If you will it is not a dream.' And the nation has willed it."

A caravan of almost a hundred cars with Government leaders, Knesseth members and other public figures escorted the Herzl bier to Jerusalem along a route similar to that taken by the founder of political Zionism during his pilgrimage to the Holy City 50 years ago.

The pall-draped coffin was removed at 5 o'clock before dawn from the square outside the Knesseth. There were still about a thousand people there, but the pressure had eased, and the atmosphere was subdued. The lights from the seven pillars behind the catafalque were dim, but the coffin and the guard of honor in full dress were lit up in the glare of spotlights.

In the shadow on each side of the platform, venerable rabbis continued to recite the Mishna, while the chant of Psalms was heard from the Knesseth roof. A powerful floodlight concealed on the beach behind the cornice sent a beam into the sky, symbolizing the eternal light.

Against the murmur of the surf in the background, the Cantor of the Tel Aviv Great Synagogue, Mr. Ephraim Rosenberg, and a choir chanted prayers, while two Air Force officers in full-dress uniform stood motionless with drawn swords extended forward on either side of the coffin.

After the prayers, the black draped military command car which served as the hearse drove up, with its escort of navy officers. Four army officers took positions behind the airmen flanking the casket and the six men then carried it onto the bier. Then, with flourishes of swords, the seamen took over.

Although it was still dark when the caravan set out for Jerusalem, there were many people still in the streets as the convoy moved slowly by the light of the waning moon and entered the street which bears Herzl's name. The procession skirted Jaffa, where Dr. Herzl spent much of his time during his visit to this

country, and picked up speed as it entered the highway to Jerusalem.

The dark night was changing to grey dawn when the procession reached the Mikveh Israel Agricultural School, where Dr. Herzl had his historic meeting with the Kaiser in 1898. The students, dressed in khaki work-clothes, lined both sides of the road, some carrying lighted torches and others holding flags. An arch of pine branches was erected across the highway, and the convoy slowed up as it passed through.

As the convoy proceeded, settlers came out from villages which had not been on the map when the Zionist founder covered that territory in 1898, and from settlements which had been visited by Dr. Herzl, such as Motza. Some kibbutzim which were not on the route of the procession took their entire populations out to the road.

Jerusalem was well prepared at day-break to receive the Herzl bier. All Government and national institution buildings, and many private dwellings, flew the national colors. A black catafalque festooned with greens were in readiness.

At 8 in the morning the Prime Minister and the other officials reached the Compound. They were followed by members of the special guard of honor composed of Cabinet Ministers, members of the Knesseth and veteran Zionists.

Shortly before 9 o'clock the convoy halted outside the Compound, and the coffin was borne to the platform.

From the balcony of the Jewish Agency building, Mr. Locker read a proclamation for the World Zionist Executive, beginning:

"We have been privileged today to bring to everlasting rest in the Eternal City the remains of our leader who envisioned our redemption at the beginning of the Zionist movement. . . ."

The Armed Forces guard presented arms, and the coffin was set down. Then the barriers were lifted to allow the public to pay their last respects. At first the rush was heavy, but military and civil police were effective in controlling the crowds.

For six hours, thousands of Jerusalemites filed past the coffin quietly, reverently and in good order.

By 3 p.m., the gates were closed and an hour was spent in preparations for the

last stage of the long journey from Vienna.

As the convoy wound its way through the streets, the people watched in silence. In the convoy were seven Zionist elders—the delegates of the first six Zionist Congresses. They are Dr. Broido, Dr. Meyer Ebner, Dr. Aharon Kaminka, Professor J. Klausner, Professor H. Loewe, Mme. Michel, and Dr. Isidore de Shalit, who was Herzl's private secretary.

The casket was escorted by a long convoy to the burial ground on the peak of Jerusalem's highest hill.

Army, Navy and Air Force officers in full-dress uniform bore the casket, which was covered by a pall, up the slope to the canopy. As they appeared over the crest, a hush fell over the assembly of 4,000 people seated on wooden benches forming a semi-circle before the tomb.

Directly behind the coffin walked a black-bearded Navy chaplain and the Chief Rabbi Herzog and Uziel; followed by the Prime Minister and Mrs. Ben Gurion, the Knesseth Speaker and Mrs. Yosef Sprinzak, the Minister of Communications and Mrs. David Remez, the Chairman of the Jewish Agency Executive and Mrs. Berl Locker, and Mr. and Mrs. Itzhak Gruenbaum. A short distance behind them marched Army, Navy

and Air Force aides.

Flags waved from a row of 40 poles and a blue and white canopy over the tomb was festooned with pine branches. The shaft of the tomb was surrounded by a disc-shaped stone flooring, with scalloped edges. This will become the base of a future monument.

Entwined pine branches attached to pulleys were placed under the coffin. While the choir of the Tel Aviv Great Synagogue chanted Psalms, the bier was slowly raised from the scaffolding to a height over the heads of the officers flanking the casket with drawn swords.

Then, to a blast of trumpets and the roll of drums, the coffin began its descent. It came down slowly. Some 4,000 pairs of eyes were glued upon it and at precisely eighteen minutes past five on August 17, Theodore Herzl's coffin finally disappeared from sight. Aides bent down and removed the pall which had covered the casket since its removal from Vienna.

After this, men and women from all the settlements in Israel were called up in small groups from the right and left. Each carried a small blue and white cloth bag containing earth. As they dropped the bags down the shaft, the clumps resounded across the hilltop.

ISRAEL IMMIGRATION SHARPLY REDUCED

*From a report by Eliab Dobkin,
Jewish Agency Executive.*

THE decrease in the rate of immigration from a peak of 30,000 in recent months to little over half that figure is mainly due to the fact that the main reservoirs of immigrants in Europe during the past few years are either drying up or being sealed off. A major source of immigrants in recent years were the D.P. camps in Germany and Austria. A problem of extreme acuteness only a little over a year ago, the camps will probably be emptied by the end of this month. The present expectation is that some 4,500 persons will arrive in Israel from the camps, leaving a total of 50,500 Jews in Germany and Austria who have not signified their definite intention to come to Israel. This number is distributed as follows:

The figure of 50,500 includes about 4,500 social cases and chronic invalids in Germany and 1,500 in Austria, half of

whom would like to come to Israel. They will be dealt with by a special body. Possibly between 5,000 and 7,000 of the Jews in the camps, who have not yet stated their intention of coming to Israel, will nevertheless immigrate during the coming year. Of the remainder, about 8,000 persons have applied to go to America, while the others evidently want to stay where they are.

During the past year, immigration from Eastern Europe—notably the Balkans—has been substantial. Two whole Jewries, those of Bulgaria and Yugoslavia, have been almost completely transferred to Israel. Between October, 1948, and August, 1949, a total of 35,000 Jews arrived in Israel from Bulgaria and 7,000 from Yugoslavia. The only Jews left in those countries today comprise a very small proportion of the former communities. A similar process of liquidation is now taking place in Czechoslovakia. So

(Continued on page 18)

NEWS OF THE CENTER

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevni!*

EMANUEL GREENBERG, *President*

DR. MOSES SPATT, *1st Vice-Pres.*

HYMAN AARON, *2nd Vice-Pres.*

FRANK SCHAEFFER, *Secretary*

DAVID GOODSTEIN, *Treasurer*

From the Sisterhood

THE officers and the Sisterhood extend their New Year Greetings to all members

Schedule for High Holiday Services

WE are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Friday and Saturday evenings, September 23rd and 24th at 6:30 o'clock D.S.T. and on Saturday and Sunday mornings, September 24th and 25th at 7 o'clock. The Torah reading will commence at 9:10 A.M. The Shofar will be sounded at 10:10 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:35 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:10 o'clock, and we would like the service to close at 1:15 o'clock.

Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, October 2nd at 5:20 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Monday morning, October 3rd at 7:00 A.M. The Yizkor service will be held at

of the organization and their families.

MRS. MORTON KLINGHOFFER,

President

MRS. M. ROBERT EPSTEIN,

MRS. JOSEPH LEVY, JR.

MRS. FRANK SCHAEFFER,

Vice-Presidents

MRS. HYMAN RACHMIL, *Treasurer*

MRS. ISRAEL KAPLAN, *Secretary*

MRS. BENJ. H. WISNER,

Corr. Secretary

MRS. HARRY ZAKHEM,

Social Secretary

From the Center Staff

ON behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,

Administrative Director.

10:50 following which Rabbi Levinthal will preach. Rev. Sauler, assisted by the Sholom Secunda choir, will officiate.

Additional Yizkor Services

FOR the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Monday mornings, October 3rd in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11.

Sermons for the New Year

THE sermons will be preached on both days of Rosh Hashonah at 10:35 o'clock. The Shofar will be sounded at 10:10 and members are urged to be in their seats before that hour.

On Yom Kippur Eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Saltzman will preach the sermon on the second day.

On Kol Nidre Eve, Rabbi Levinthal will speak.

On Yom Kippur, Rabbi Levinthal will preach.

Holy Day Sermons in the Auditorium

THE sermons will be delivered by Rabbi Saltzman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Saltzman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Saltzman will preach before the Neilah services.

Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Saturday and Sunday mornings, September 24th and 25th at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, October 2nd, at 5:20 P.M.

The services on Yom Kippur will begin Monday morning, October 3rd at 10:00 A.M.

Candle Lighting During High Holidays

CANDLES will be lit on Friday and Saturday evenings, September 23rd and 24th (Rosh Hashonah) at 5:34 P.M.

On Yom Kippur, Sunday evening, October 2nd, candles will be lit at 5:01 P.M.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 7:00 P.M.

Junior Congregation Meets

Every Saturday

JUNIOR Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from our community are invited to attend these delightful and inspirational services.

Center Junior Clubs to Open Season

Saturday, October 22nd

ALL our Saturday night Junior Clubs will have their opening meeting on Saturday evening, October 22nd. The fol-

lowing groups are scheduled to open for the coming season:

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Zionist, athletic and social program.

INTA-LEAGUE GIRLS—Girls in high school. Zionist, cultural and social program.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities.

VIVA LETS—Girls in the upper grades. Young Judean and social program.

TZO FIM and **MACCABEES**—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members' children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

Holiday Gym Schedule

THE Gymnasium and Baths will be closed on Saturday and Sunday, September 24th and 25th (Rosh Hashonah) and will reopen on Monday morning, September 26th for women at 10:00 A.M.

The department will be open for men on Sunday, October 2nd from 10:00 A.M. to 2:00 P.M. and for boys from 2:00 to 4:00 P.M.; will be closed for the Yom Kippur holiday on Monday, October 3rd and will reopen Tuesday morning, October 4th for women at 10:00 A.M.

Personals

Dr. Jules B. Aaron, son of our Vice-President and Mrs. Hyman Aaron has completed his residency at the Kings County Hospital and is entering into private practice of Obstetrics and Gynecology in association with Dr. Jacob Halperin.

Mr. Benjamin Weiser was elected President of the Crown Heights Yeshiva.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talmisim from the following:

Mrs. Esther Halperin in memory of her husband, Mr. Israel Halperin.

Mr. Louis Halperin in memory of his brother Israel Halperin.

Mr. and Mrs. Robert Krauss in honor of the birth of their granddaughter, Judith Ilene.

Mr. and Mrs. David Levine in honor of the Bar Mitzvah of their son, Monroe I.

Mr. and Mrs. Maxwell W. Orland in honor of the Bar Mitzvah of their son, Burton Ira.

Additions to Library

The following books have been added to our Center Library and are ready for circulation:

A Dreamer's Journey—M. R. Cohen

The Description of American Democracy—R. F. Nichols

Shalom Means Peace—Robert St. John

Shalom Aleichem Panorama—Melech Grafshein

Religion, Diet and Health of Jews—J. Ida Jiggetts

A Short History of Jewish Art—H. Roseman

Albert Einstein—Elma E. Levingu (Juvenile)

The World of Emma Lazarus—H. E. Jacob

A History of Palestine—James Parkes

Jewish Merchant Adventurers—Louis Rabinowitz

Window On the World—Edmund de Rothschild

The Music of Israel—Peter Gradenwitz

The Zionist Idea—Joseph Heller

In Search of a Future—Maurice Hindus

The Twelve Prophets—Rev. Dr. A. Cohen

Isaiah (Sancino)

The Young Married Group

EARLY this year the Young Married Group was formed to fill the gap that existed between the Young Folks League and the "elder" members of the Center. During the year we succeeded in making an auspicious beginning. Many sessions were devoted to a careful consideration of the type of program which should be followed. We agreed that one encompassing social, cultural and educational activities would best answer our needs. The program for the coming season ranges from debates to dances, and we can assuredly look forward to an interesting and enjoyable year with the YM.G.

Possibly, there is still some confusion as to just what constitutes membership. Our meetings are open to: Center Mem-

bers; Children of Center Members (who intend to join themselves); Friends of Center Members (who are contemplating membership in the Center).

Although an age limit has been set, those who are young in heart and mind are invited to join us.

HERBERT CARR, *President*.

Junior League News

THE Junior League offers an interesting social and cultural program for Center youth of college age. The group meets every Thursday evening during the year and enjoys pleasurable participation in Center activities. All boys and girls in college are most cordially invited to join.

The Hebrew School

THE Hebrew School held its opening session on Monday, September 12, 1949. The elementary and high school departments were officially opened on Sunday, September 18, 1949. A large registration was reported in all branches of the school. Registration will continue daily from 10 to 6 and on Sunday mornings.

The schedule for the Hebrew School is as follows:

Class 1A-1, Mrs. Paula Weinreb; 1A-2, Mrs. Rebecca Rosenstein; 1A-3, Mrs. Jean Beder; 1A-4, Mr. Hyman Campeas; 2A-1, Mrs. Evelyn Zusman; 2A-2, Mr. Samuel Edelheit; 2A-3, Mr. Leo Shpall; 3A-1, Mr. Campeas; 3A-2, Mrs. Zusman; 3A-3, Mr. Irving Gabel; 4A-1, Mrs. Beder; 4A-2, Mr. Murry Gabel; Class 5, Mr. Edelheit and Class 6, Mr. Shpall.

The following teachers are assigned to the Sunday classes and to the high school department:

Kindergarten, Mrs. Bertha Wiener; Class 1, Mrs. Paula Weinreb; 2A-1, Mrs. Judith Soddin; 2A-2, Miss Mildred Mogilensky; 3A-1, Miss Laura Sorscher; 3A-2, Miss Hannah Wiedman; 4, Mr. Jacob Grumet; 5A-1, Miss Dora Muhlbauer; 5A-2, Miss Judith Eisenberg; 6, Mrs. Dorothy Ross; 7A-1, Mrs. Dorothy Fradkin; 7A-2, Miss Selma Kanarek; 8, Mrs. Mimi Alter; Post Bar Mitzvah Class, Mr. George Epstein; Pre-Consecration Class, Mrs. Nellie Cohen; Consecration Class, Mrs. Laura Rubin; Post Graduate Hebrew Class, Mrs. Nellie Cohen and Senior Group, Mr. Irvin Rubin.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BIRMAN, JACK
Res. 990 President St.
Bus. Lumber, 170 Stewart Ave.
Married

BESSIN, Miss ELEANOR
Res. 279 East 92nd St.
Proposed by Eleanore Klein,
Sylvia Lichtman

BLOCK, DR. IRVING R.
Res. 211 Legion St.
Bus. Physician, Same
Single
Proposed by Ben R. Berke,
Abe Mann

BOOTH, BENJAMIN H.
Res. 959 Park Place
Bus. Attorney, 11 W. 42nd St.
Married
Proposed by Frank Schaeffer,
Edw. Amsterdam

BRESNICK, LEWIS
Res. 1372 Carroll St.
Bus. Mdse. Credit, 19 W. 31st St.
Married
Proposed by Morton Klinghoffer,
Louis Kotimsky

DELMAN, JAY J.
Res. 489 Howard Ave.
Bus. Appliances, 1619 Bedford Ave.
Single
Proposed by Milton Reiner

DURST, Miss JEANNE
Res. 1010—49th St.
Proposed by Ruth Post,
Rose Kirschenbaum

ELIASOFF, MANUS
Res. 693 Montgomery St.
Bus. Investigator, 270 Broadway
Married
Proposed by Morris Groden,
Maurice Bernhardt

GOLDBERG, DR. MORRIS C.
Res. 342 Floyd St.
Bus. Physician, Same
Married
Proposed by Dr. Maurycy Silber,
Dr. Solomon Miller

GOLDSTEIN, ARNOLD
Res. 1493 President St.
Bus. Cigars, 1549 Broadway
Single
Proposed by Sol Rosenberg,
Myron Sanft

GREENBERG, SEYMOUR
Res. 688 Midwood St.
Single

HAUSMAN, MARTIN
Res. 659 Ashford St.
Bus. Poultry, 661 Ashford St.
Single

KAMINSKY, SIDNEY S.
Res. 679 Montgomery St.
Bus. Car Sales, 350 St. Nicholas Ave.
Single
Proposed by Charles Dilbert,
Herman Rothenberg

KAPLAN, HERBERT K.
Res. 1562 Carroll St.
Bus. S. Klein Dept. Store
Single
Proposed by Rhoda Stern,
Milton Reiner

KATZ, Miss BEATRICE
Res. 292 Glenmore Ave.
Proposed by David Price,
David Rosenberg

KIMMEL, HAROLD
Res. 579 Midwood St.
Bus. Artist Booking, 630—9th Ave.
Single

KLEINMAN, Miss MOLLIE
Res. 199 Powell St.

LEVY, ABRAHAM
Res. 750 St. Marks Ave.
Bus. Metal, 379 DeKalb Ave.
Married
Proposed by Dr. J. Schwartz,
Dr. R. Finkelstein

LEVY, HARRY
Res. 1946 Bergen St.
Bus. Dispatches, 385 Flatbush Ave.
Ext.
Single

LENETT, ALBERT
Res. 1015 Washington Ave.
Bus. Dresses, 1375 Broadway
Married

LINICK, SAMUEL
Res. 378 New York Ave.
Bus. 16 Court St.
Married
Proposed by Abe Mann

LOEB, MRS. MILDRED
Res. 260 Rochester Ave.
Proposed by Center Academy

LUSTIG, EDWARD
Res. 240 Crown St.
Bus. Insurance, 317 Wyckoff Ave.

Widower
Proposed by Hymen Krasna,
Dr. Henry M. Ellen

NISSENBAUM, Miss FAY
Res. 441 Hopkinson Ave.

ROBBINS, Miss NORMA CAROL
Res. 10 Argyle Road
Proposed by Nat Gurwitch,
Morty Weinberger

SCHENBERG, MAX
Res. 441 Brooklyn Ave.
Bus. Auction, 732 Flushing Ave.
Married
Proposed by Jos. Scheinberg,
Leo Kaufmann

SCHLAKMAN, SOL
Res. 31 East 54th St.
Bus. Furs, 155 W. 29th St.
Married
Proposed by Samuel Chasin,
Morris Wolf

SCHULMAN, Miss HELENE L.
Res. 1389 Carroll St.
Proposed by Nat Gurwitch,
Morty Weinberger

SCHULZ, Miss HARRIET
Res. 1546 St. Johns Pl.
Proposed by Paula Klein,
Ruth Post

SCHWARTZMAN, CHAS. I.
Res. 175 East 54th St.
Bus. Radios, 37-06—36th St.
Single

SILVERSTEIN, MILTON
Res. 181 Legion St.
Bus. Dry Cleaning, 102-09—159th
Road
Single
Proposed by Ben R. Berke,
Abe Mann

SILVERSTEIN, MURIEL
Res. 181 Legion St.
Proposed by Ben R. Berke,
Abe Mann

SINGER, HARRY
Res. 1492 Pitkin Ave.
Bus. Purchasing, 111 E. 16th St.
Single
Proposed by Jerry Gellerstein

TANNENBAUM, PHILIP
Res. 130 East 59th St.
Bus. Bakery, 1108 Rutland Rd.
Married
Proposed by Samuel Chasin,
Morris Wolf

WEISER, LIONEL JONAS
Res. 690 Empire Blvd.
Bus. Bd. of Transportation
Single

Proposed by Martin Karlin,
Marvin Weiss

WERNOW, JEROME
Res. 461 Stone Ave.
Bus. Auto Radiators, 50 Arlington
Ave.

Single

ZAGELSTEIN, Miss FRIEDA
Res. 1692 Union St.
Proposed by Muriel Goldsmith,
David Rosenberg

ZILBERMAN, Miss VIVIAN FRANCES
Res. 100 Fenimore St.
Proposed by David Price,
David Rosenberg

Additional Applications

CORWIN, SEYMOUR S.
Res. 372 Brooklyn Ave.
Bus. Accountant, 50 Broad St.
Married
Proposed by Irving Ehrlich,
David Fox

FARBER, Miss CYNTHIA B.
Res. 129-31 Amboy St.

JOSEPHSON, LOUIS
Res. 1156 Union St.
Bus. Sprinklers, 155 Quincy St.
Married

LEIBOWITZ, Miss MIRIAM
Res. 1574 Union St.

NISSENBAUM, Miss FAY
Res. 441 Hopkinson Ave.

PILZER, ELIAS
Res. 150 East 18th St.
Bus. Slipcovers, 102 Madison Ave.
Proposed by Center Academy

ROBERTS, ALBERT
Res. 1425 E. 52nd St.
Bus. Construction, 110 W. 40th St.
Married

ROSEN, DR. SAMUEL H.
Res. 10 E. 92nd St.
Bus. Dentist, 377 Utica Ave.
Married
Proposed by Joseph Sherman

SCHNELL, FREDDIE
Res. 125 Eastern Pkwy.
Single
Proposed by Mrs. L. Schnell

STEIN, BERNARD
Res. 1322 St. Marks Ave.
Bus. Publishing, 111 E. 16th St.
Single

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

THE YOUNGER MEMBERSHIP

WITH the forthcoming Yom Kippur night cocktail party we shall mark the official opening of our fall season.

Our program committee has not lost sight of the more serious aspects of our Jewish interests. Our programs will seek to reflect the effort we are all making—consciously or otherwise—to be more positively identified with Judaism.

Whenever possible we shall draw upon our own membership for talent (of which there is much) so that we shall be learning from each other the art of being better Jews as well as better Americans.

On Saturday, October 1, we shall have the opportunity of attending services at the Center in the main synagogue wholly conducted by our own members. It is my hope that this service will inspire many of you to participate, to an ever increasing extent, in the religious life of our institution.

May I take this opportunity to extend to all of you, on behalf of the officers and executive committee members, and myself, best wishes for a glorious New Year.

—MILTON REINER,
President.

Coming Events

Oct. 3: Yom Kippur night cocktail party. No admission charge. Please do not bring guests. We cannot accommodate more than our own members.

Oct. 11: Succoth Celebration—A program in keeping with the spirit of the holiday will be presented. Details will be announced through a later *Bulletin*.

Oct. 18: Quiz program, with audience participation.

Oct. 25: Discussion of the functions of the Y.F.L. in relation to the other groups within the Center.

Y. F. L.'s First Party

The Young Folks League of the Center is opening their fall season with a Cocktail Party to be held in the Dining Room of our building on Monday evening, October 3rd (Yom Kippur Night) at 9 o'clock. Only members presenting their membership cards are cordially invited to attend.

ISRAEL IMMIGRATION

(Continued from page 14)

far 16,500 Jews have arrived from that country in the recent past, and it is expected that another 4,000 will follow in the near future.

The position with regard to the other East European countries is not satisfactory. Zionist activity has been officially prohibited in Rumania and Hungary. Immigration from Rumania and Poland has been restricted to between 100 and 250 aged people and invalids per month from each country. Lately the press has reported that the Polish government has decided to increase the number of Polish Jews allowed to proceed to Israel. The ban on emigration from Rumania, however, is still in force.

Some of the Zionist leaders in Hungary are still being held in custody on the charge of organizing the departure of Jews from that country in defiance of the law.

The Jewish people cannot agree to the imposition of a blockade upon the 600,000 Jewish inhabitants of Eastern Europe, many of whom ardently wish to come to Israel.

The proportion of immigrants from Near Eastern countries is growing. During the past few months there has been a considerable immigration from Morocco.

Immigration from Tripolitania and other parts is growing. It is expected that between now and the end of the year a total of 45,000 to 50,000 Jews will arrive. Jews from Tripolitania and Turkey probably heading the list.

RELIGIOUS PERSUASION OR CORRECTION

(Continued from page 3)

change. They forget that the voice is the voice of Jacob. Their misguided idealism, if successful, can only succeed in creating sects of inverted Jewish Marranos, Jews who are outwardly Jews, who observe the law "to conform," but who inwardly will find everything Jewishish distasteful.

In this season of repentance they should take to heart the warning and admonition of the great Chassidic leader, the Bratslaver, "Be wise in your reproof lest you do more harm than good."

—M. S.

PAGING SISTERHOOD!

OUR Sisterhood begins a new period of activity after having completed a season of unusual progress. Our efforts clearly manifested the high spiritual and cultural values we have sought to inspire in our women.

Sisterhood comprises approximately 1800 members. Our accomplishments may be listed as follows: Firstly, in celebration of the establishment of the new State of Israel, Sisterhood sent the United Jewish Appeal a generous sum of money to help the infant nation grow fast. The Red Mogen David also benefited greatly from our efforts. Our SOS contributions in service, commodities and money were the envy of the borough, for which we are deeply grateful to Shirley Gluckstein, who, with the aid of her capable co-chairman, Jeannette Richman, supervised most successfully a campaign of large proportions. The drive for aid in the building of a new Hillel clubhouse at Brooklyn College found a kindred response from our Board. Our national endeavors included active co-operation in the March of Dimes Drive, and, under the leadership of Mollie Meyer, Sisterhood made considerable contributions to the Red Cross.

Our larger philanthropies involved strenuous efforts. In October, through the magnificent work done by Chairman Lillie Levy, the Federation of Jewish Philanthropies received thousands of dollars from our women. The drive for the UJA, spearheaded by "Hershey" Kaplan, chairman, and Lillie Lowenfeld, Special Gifts chairman, met with generous response on the part of our women. Our Torah Fund chairman, Bea Schaeffer, aided by her co-chairmen, Sarah Kushner and Mollie Markowe, was responsible for our overwhelmingly successful Luncheon in March. Financially and socially it was one of the nicest functions Sisterhood has ever arranged. The Annual Mother-Daughter Fashion Show and Luncheon, in October, under the deft chairmanship of Sarah Epstein, whose co-chairmen were Lillie Levy and Dorothy Wisner, also merited similar recognition as an outstanding event. In the Women's League, our Sisterhood has become the leading constituent member of the national body. In February we entertained the Brooklyn

Branch of the League, and over 400 women, members of over 25 Brooklyn Sisterhoods, enthusiastically acclaimed the program. Our members attended the Chanukah Luncheon of the League in December, and all-day conference in May of the Metropolitan Branch, when Lil Lowenfeld, our past President, was elected Vice-President of this regional body.

Smaller, though none the less beneficial, were the local recipients of our efforts, like the annual presentation of Bibles and books to the graduates of all Center schools, Bar Mitzvahs and Consecrants; other beneficiaries were the National

OFFICERS OF SISTERHOOD

Mrs. Morton Klinghoffer—President
Mrs. M. Robert Epstein—Vice-President
Mrs. Joseph Levy, Jr.—Vice-President
Mrs. Frank Schaeffer—Vice-President
Mrs. Hyman Rachmil—Treasurer
Mrs. Israel Kaplan—Recording Secretary
Mrs. Benjamin H. Wisner—Corr. Secy.
Mrs. Harry Zakhem—Social Secretary

BOARD OF DIRECTORS

Mrs. Harry Berman	Mrs. Samuel Fleischman
Mrs. Maurice Bernhardt	Mrs. Ida Fried
Mrs. Alex Kaufman	Mrs. Irene P. Ginsberg
Mrs. Elias Bernstein	Mrs. Ira Gluckstein
Mrs. Henry Brautman	Mrs. Simon Goldstein
Mrs. Fanny Buchman	Mrs. Irving Gortlieb
Mrs. Murray Danciger	Mrs. Emanuel Greenberg
Mrs. Charles Dilbert	Mrs. Alfred Greenblatt
Mrs. Nathan Dworkin	Mrs. Samuel Greenblatt
Mrs. Isidor Fine	Mrs. Joseph Heimowitz
Mrs. David Fishman	Mrs. Joseph Horowitz
Mrs. Carl A. Kahn	Mrs. Lawrence Meyer
Mrs. Robert Kaplan	Mrs. Solomon H. Mitrani
Mrs. Joseph P. Kasnetz	Mrs. Kalman I. Ostow
Mrs. Samuel Katz	Mrs. Joseph Richman
Mrs. Leo Kaufmann	Mrs. Louis J. Roth
Mrs. Mordecai Kimmel	Mrs. Harris Salit
Mrs. Julius Kushner	Mrs. Samuel Schlanger
Mrs. Sidney Leonard	Mrs. William I. Siegel
Mrs. Barnett Levine	Mrs. Louis Simon
Mrs. Morris H. Levine	Mrs. Samuel Stark
Mrs. Benjamin Levitt	Mrs. Bernard Weissberg
Mrs. Isador Lowenfeld	Mrs. Isaac Wiener
Mrs. Benjamin Machlin	Mrs. Albert Witty
Mrs. Benjamin Markowe	Mrs. Louis Zankel
	Mrs. Abraham H. Zirn

HONORARY PRESIDENTS

Mrs. Joseph Horowitz	Mrs. Albert Witty
Mrs. Philip Brenner	Mrs. Isador Lowenfeld
	Mrs. Maurice Bernhardt

HONORARY DIRECTORS

Mrs. Hannah Greenblatt	Mrs. L. J. Levinson
Mrs. David Halpern	Mrs. Israel H. Levinthal
	Mrs. Samuel Rottenberg

Conference of Christians and Jews, Community Associations—Districts No. 25 and No. 27, Yemenite Jews, Pro-Falasha Committee, Jewish Sanitarium for Chronic Diseases, Brooklyn Home for the Aged, Beth Jacob World Organization, Yeshiva University, the Tillie Memorial Free Burial Society, the New York Public Library Centennial Fund, prayerbooks and gifts to Displaced Persons, Visiting Nurses Service, Jewish Statistical Census Bureau, Brooklyn Juvenile Guidance Center, and the Jewish Braille Institute. For Jewish Day for the Blind, held in May, over \$350 from the sale of merchandise was raised by Mesdames Elias Bernstein, Hannah Stark, Julie Kabram, Bess Danciger and Bertha Zirn. As for the Kiddush arranged by Sisterhood each month for the Junior Congregation, the call for sponsors has been oversubscribed so much so that, more recently, we have had to plan two in a month. Sponsors this year included Mr. Brukenfeld, Mesdames Leo Kaufmann, S. Katz, H. Gross, G. Ostow, H. Jaffe, A. Green, J. Kushner, J. Fuchs, B. Levitt, L. Shpall, Irv. Rubin and M. Klinghoffer.

Other Committees which functioned most satisfactorily were the Night of Stars, led by Gert Ostow, the Federation of Jewish Women, whose delegates, Rose Wiener and Bea Schaeffer, reported on proceedings.

I am deeply grateful for the understanding support given me by my Staff and Executive Board. I wish to pay especial tribute to Mildred Levine, one of our Vice-Presidents, who resigned because of responsibilities far too many for even a capable leader like herself. As Vice-President and Chairman of the Program Staff, she has made a place for herself in Sisterhood which her occasional absence will not obliterate. Many were the services rendered by Sarah Epstein and Lillie Levy. I am proud to say that they have done their jobs, and done it well. Bea Schaeffer, Recording Secretary, was of invaluable assistance. To Mrs. Rachmil, our perennial Treasurer, I owe so much, and Lillie Zakhem and Dorothy Wisner, Social and Corresponding Secretaries respectfully, have given me equally fine encouragement. Sisterhood is indebted to Hattie Roth, Nominating Committee Chairman, who, together with her staff, selected to serve for the next year.

ROSH HASHONAH GREETINGS

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

Mr. and Mrs. Morris Rubin

AND FAMILY

1577 Carroll Street

extend greetings for a Happy and Healthy New Year
to all their relatives and friends

Mr. and Mrs. Isaac Schrier

AND FAMILY

101 Lincoln Road

wish all their relatives and friends a Happy New Year

MR. and MRS.

PHILLIP BRENNER

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year



60 DIVISION STREET, N. Y.

OUR ONLY STORE

A HAPPY NEW YEAR

from

**RATNER'S
RESTAURANT**



138 DELANCEY STREET

NEW YORK CITY

Mr. and Mrs.

HYMAN AARON

Children and Grandchildren

Mr. and Mrs.

JOSEPH I. AARON

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

Mr. and Mrs.

HAROLD CANTOR

226 New York Avenue

Dr. and Mrs.

MAX DANNENBERG

1464 Eastern Parkway

Mr. and Mrs.
LOUIS GREENFIELD
422 Crown Street

MR. and MRS.
HENRY H. GROSS
751 St. Marks Avenue

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

DR. and MRS.
WILLIAM H. HYDE
857 Eastern Parkway

Mr. and Mrs.
JULIUS LEVENSON
225 Eastern Parkway

MR. and MRS.
IRVING BALMUTH
AND FAMILY
769 St. Marks Avenue

MR. CHARLES BLACHER
AND FAMILY
20 Plaza Street

MR. and MRS.
MORRIS BRUKENFFELD
1276 President Street

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.
ABE FELDMAN
919 Park Place

MR. and MRS.
ISIDOR FINE
AND FAMILY

MR. and MRS.
JACOB A. FORTUNOFF
AND CHILDREN

HELEN and ED
GERSEY STATIONS, INC.
259 Empire Blvd.

MR. and MRS.
JOSEPH GLAUBMAN
919 Park Place

ATTORNEY GENERAL and MRS.
NATHANIEL L. GOLDSTEIN
AND FAMILY

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
SAUL GRAFF
AND FAMILY
486 Brooklyn Ave.

DR. and MRS.
DAVID KERSHNER
95 Eastern Parkway

KOTIMSKY & TUCHMAN
CATERERS OF DISTINCTION

MR. and MRS.
MAURICE KOZINN and SONS
HAROLD and PAUL
615 Lefferts Avenue

MR. and MRS.
JULIUS KUSHNER & SONS
798 Montgomery Street

MR. and MRS.
JOSEPH LAZAROWITZ
388 Crown Street

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

MISIKOFF BROS.
1406 Pitkin Avenue

MR. and MRS.
SAMUEL L. POMERANTZ
AND FAMILY
1304 President Street

MR. and MRS. A. E. ROTHMAN
ROTHMAN'S INN
285 Kingston Avenue

MR. and MRS.
NATHAN SALWEN

135 Eastern Parkway

MR. and MRS.
NATHAN WEISS
AND FAMILY

399 Ocean Parkway

MR. and MRS.
SAMUEL WEISS
AND FAMILY

603 Empire Boulevard

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

RABBI and MRS.
ISRAEL H. LEVINthal

RABBI and MRS.
MORDECAI H. LEWITTES
AND DAUGHTER

RABBI and MRS.
MANUEL SALTZMAN
AND DAUGHTER

ROSH HASHONAH GREETINGS
FROM THE YESHIVA TALMUD
TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, *President*
Z. BRANDES, *Exec. Director*
JOSEPH M. BAUMOL, *Rabbi*

MR. and MRS.
HERMAN ATLAS
and family
311 Albany Avenue

MRS. SAMUEL BARNETT
MR. and MRS. HERBERT BARNETT
AND DAUGHTER
MR. and MRS. SOLOMON LEVINSON
AND CHILDREN

MR. and MRS.
RUBIN BELFER
426 Eastern Parkway

DR. and MRS.
HARRY BERMAN
1408 President Street

MR.
LOUIS BLANKSTEIN
AND FAMILY
762 St. Marks Avenue

MR. and MRS.
LOUIS BRENNER
AND FAMILY
Harriman, New York

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
ELIAS BURROS
985 Park Place

MR. and MRS.
LOUIS DAUM
748 St. Marks Avenue

MR. and MRS.
CHARLES DILBERT

MR. and MRS.
JACOB S. DONER
AND FAMILY

MR. and MRS.
BENJAMIN DUBROW
AND FAMILY
706 EASTERN PARKWAY

MR. and MRS.
SAMUEL EDELHEIT

MR. MAX FABRIKANT

441 WEST END AVENUE

DR. and MRS.

DAVID FARBER

865 Eastern Parkway

MR. and MRS.

JOSEPH FELDT

AND FAMILY

855 Ocean Avenue

DR. and MRS.

REUBEN FINKELSTEIN

576 Eastern Parkway

MR. and MRS.

HARRY A. FREEDMAN
AND THEIR CHILDREN

135 EASTERN PARKWAY

MR. and MRS.

PINCUS GLICKMAN

AND FAMILY

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

MR. and MRS.

HARRY GOLDEN

and children

MR. and MRS. JEROME DIAMOND

1524 President Street

MR. and MRS.

JOSEPH GOLDBERG

and their children

EPHRAIM, NATALIE, HOLLIS and ALVIN

MR. and MRS.

MAX GOLDBERG

AND FAMILY

410 Eastern Parkway

MR. and MRS.

ABRAHAM L. GOLDMAN

576 Eastern Parkway

DR. and MRS.

PAUL E. GOLDSCHLAG
AND FAMILY

960 Sterling Place

MR. and MRS.

EDWARD GOLDSMITH
AND FAMILY

780 Montgomery Street

MR. and MRS.
JACK J. GOLDSTONE
314 Kingston Avenue

GOODSTEIN FAMILY
1338 Carroll Street

MR. and MRS.
SAMUEL GREENBLATT

MRS. ISRAEL HALPERIN
225 Eastern Parkway

DR. and MRS.
JACOB HALPERIN
BELLE HARBOR, L. I.

MR. and MRS.
LOUIS HALPERIN

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
NATHAN HALPERIN
AND FAMILY
40 West 77th Street
New York City

MR. and MRS.
DAVID HALPERN
AND FAMILY
789 St. Marks Avenue

MR. and MRS.
JOSEPH HEIMOWITZ
JULIA and LAWRENCE
410 Crown Street

MR. and MRS.
JACOB L. HOLTZMANN

DR. and MRS.
I. A. HURWITZ
AND FAMILY
361 Eastern Parkway

The family of the late
LOUIS N. JAFFE
HANNAH O. JAFFE
HAROLD and PATRICIA JAFFE
and DAUGHTER
ALBERT and PHYLLIS JAFFE

MR. S. KAMENETZKY

42 Hampton Place

MR. and MRS.

BENJAMIN KATZ

MATTHEW and MORDECAI

1399 Carroll Street

MR. and MRS.

SAMUEL KATZ

959 Park Place

MR. and MRS.

BENJAMIN J. KLINE

MR. and MRS.

MORTON KLINGHOFFER

RUTH, DANIEL and BERYL

MR. and MRS.

FRED KRONISH

AND FAMILY

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

THE LESSERS
of Lesser Lodge

WHITE SULPHUR SPRINGS
New York

MR. and MRS.

MORRIS B. LEVINE

687 Montgomery Street

MR. and MRS.

M. LEVRANT

AND DAUGHTER

1717 Avenue N

MR. and MRS.

PHILIP L. LIPSHUTZ

IRA and BARBARA, RAYMOND and ELLEN
NANCY HARRIET and HENRY EDWARD

MR. and MRS.

ISADOR LOWENFELD

AND FAMILY

258 Sullivan Place

MRS. LEIB LURIE

AND FAMILY

1451 Union Street

DR. and MRS.
SAMUEL T. MARKOFF
AND MYRNA
1481 President Street

MR. and MRS.
BENJAMIN MARTZ
ALVIN and CAROL ANN

MRS. SAMUEL MOSKOWITZ
and Sons

MR. and MRS.
KALMAN I. OSTOW
CHILDREN and GRANDCHILDREN

LOUIS PARNES FAMILY
498—7th Avenue
New York City

MR. and MRS.
BENJAMIN PERLMAN
AND FAMILY
925 Prospect Place

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
HERMAN PLAFKER
285 Albany Avenue

MR. ISIDOR POLIVNICK
AND FAMILY
250 Crown Street

DR. and MRS.
LEONARD POSNER
20 Plaza Street

MRS.
LOUIS POSNER
AND FAMILY
20 Plaza Street

DR. and MRS.
ELIAS N. RABINOWITZ
AND CHILDREN
DANIEL J. and LUCILLE ROBINS

DR. and MRS.
HARRIS M. RABINOWITZ
770 St. Marks Avenue

DR. ARTHUR RAEDER

615 Eastern Parkway

MR. and MRS.

FRANK RAUCH

736 Eastern Parkway

MR. MILTON REINER

559 Empire Boulevard

DR. and MRS.

MORRIS ROOD

1336 President Street

MR. and MRS.

MEYER A. ROSEN

480 Eastern Parkway

MR. and MRS.

ADOLPH M. ROSENHEIM

1478 President Street

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

MR. and MRS.

SAMUEL ROTTENBERG

135 Eastern Parkway

GRETA and NITA ROUS

25 Parade Place

MRS.

JACOB RUTSTEIN

MR. and MRS.

HERMAN SALOMON

374 Eastern Parkway

CANTOR and MRS.

WILLIAM SAULER

and DAUGHTER

MR. and MRS.

FRANK SCHAEFFER

AND THEIR SONS

DAVID and SANDOR

MR. HEYMAN SCHRIER

75 Central Park West

DR. and MRS.

JACOB SCHWARTZ

919 Park Place

MR. and MRS.

NATHAN T. SCHWARTZ

AND FAMILY

MR. and MRS.

NATHAN D. SHAPIRO

MR. and MRS.

BENJAMIN SHOUR
AND FAMILY

440 Lenox Road

MR. and MRS.

JACK SILVERMAN

135 Eastern Parkway

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.

MORTY SILVERSTEIN

DR. and MRS.

NORMAN SMITH

1324 Carroll Street

MR. and MRS.

SIMON SPIEGEL

901 Washington Avenue

THE HYMAN SPITZ FAMILY

MR. and MRS.

A. J. STELZER
AND FAMILY

730 Empire Boulevard

MR. and MRS.

SOL SUSSMAN

CHILDREN and GRANDCHILDREN

MR. and MRS.
HENRY TELLER
1516 President Street

MR. and MRS.
LOUIS WEINSTOCK
135 Eastern Parkway
*Extend their New Year Greetings
to their family, all members of the Center
and friends.*

MR. and MRS.
BENJAMIN H. WISNER
760 Montgomery Street

MR. and MRS.
CHARLES WUNDERLICH
715 St. Marks Avenue

MR. and MRS.
NATHAN ZUCKER
129 East 38th Street

THE
YOUNG FOLKS LEAGUE
of the
BROOKLYN JEWISH CENTER

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

THE EDITORIAL BOARD
OF
THE BROOKLYN JEWISH
CENTER REVIEW



Louis J. Gribetz, *Chairman*

<i>Joseph Goldberg</i>	<i>Joseph Kaye</i>
<i>Israel H. Levintbal</i>	<i>Manuel Saltzman</i>
<i>Mordecai H. Lewittes</i>	<i>William I. Siegel</i>

MR. and MRS.
MAX ZANKEL
AND FAMILY
1561 Carroll Street

MR. and MRS.
JACOB HOFFMAN
AND FAMILY
1601 Union Street

Mr. and Mrs. SIMON ABRAHAM
AND FAMILY
1626 CARROLL STREET

Mr. and Mrs. ALEX BERNSTEIN
AND FAMILY
1503 PRESIDENT STREET

Mr. and Mrs. MURRAY BLOOM
451 KINGSTON AVENUE

Dr. and Mrs. LOUIS BLUMENFELD
221 BROOKLYN AVENUE

Mr. and Mrs. HENRY BREIER
755 OCLAN AVENUE

Mr. and Mrs. FRANK BRODIE
295 MONTGOMERY STREET

Mr. and Mrs. HARRY BUCHMAN
655 MONTGOMERY STREET

Mr. and Mrs. M. J. DANCIGER
AND DAUGHTER
621 CROWN STREET

Mr. and Mrs. NATHAN DVORKIN
AND FAMILY

Mr. and Mrs. CHARLES FINE
919 PARK PLACE

Mr. and Mrs. MAX FORTUNOFF
561 LIVONIA AVENUE

Mr. and Mrs. HENRY FROELICH
751 ST. MARKS AVENUE

Mr. and Mrs. ABRAHAM GINSBURG
576 EASTERN PARKWAY

MR. CHARLES GOELL

Mrs. JACOB GOELL

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

Mr. and Mrs. MARK J. GOELL
AND SONS

Mr. DAVID M. GOLD
AND FAMILY
165 EAST 19TH STREET

Mr. and Mrs. ABE G. GOLDBERG
AND FAMILY
201 EASTERN PARKWAY

Mr. and Mrs. MARTIN M. GOLDMAN
763 EASTERN PARKWAY

Mr. and Mrs. SIMON GOLDSTEIN
AND FAMILY
288 CROWN STREET

Mr. and Mrs. AARON GOTTLIEB
1601 CARROLL STREET

Mr. and Mrs. ISIDOR GRAY
AND FAMILY
1459 PRESIDENT STREET

Mr. and Mrs. JACOB S. GREENSPAN
692 EASTERN PARKWAY

Mr. and Mrs. JOSEPH HOROWITZ
25 EASTERN PARKWAY

MR. HARRY JACKSON
2969 PERRY AVENUE
Bronx, N. Y.

MR. HYMAN JASPER
50 EAST 21ST STREET

Mr. BENJAMIN KAPLAN
1632 CARROLL STREET

Dr. and Mrs. DAVID KUPERSTEIN
920 MONTGOMERY STREET

Mrs. AARON LEWIS
1482 CARROLL STREET

Mr. and Mrs. LEO KAUFMANN
AND FAMILY
639 EASTERN PARKWAY

KLEBANOW AUTO EQUIPMENT
1402 BEDFORD AVENUE

Mr. and Mrs. OSCAR KURSHAN
AND FAMILY
583 CROWN STREET

Mr. and Mrs. ALEX. LEFKOWITZ
515 CROWN STREET

Mr. and Mrs. BENJAMIN Z. LEVITT
AND FAMILY
30 OCEAN PARKWAY

Mrs. MARGARET LEVY
and SHELDON
11 LUDLAM PLACE

Mr. and Mrs. SIDNEY J. LIPSON
BARBARA and BARRY
881 WASHINGTON AVENUE

Mr. and Mrs. AKIBA MARGOLIN
AND FAMILY
1254 UNION STREET

Mr. and Mrs. BENJAMIN MARKOWE
AND DAUGHTERS
510 LENOX ROAD

Mr. and Mrs. JACK MAX
527 LINDEN BOULEVARD

Mr. and Mrs. MORRIS NEINKEN
543 CROWN STREET

Dr. and Mrs. LOUIS S. NELSON
AND FAMILY
1315 PRESIDENT STREET

Mr. and Mrs. LOUIS J. ORLOFF

Mr. and Mrs. PHILIP PALEVSKY
1166 EASTERN PARKWAY

MRS. FRANCES PRINCE
and SONS
284 EASTERN PARKWAY

Mr. and Mrs. HYMAN RACHMIL
1056 PRESIDENT STREET

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

Mr. and Mrs. STEPHEN REY
AND FAMILY
352 CROWN STREET

Mr. and Mrs. I. JEROME RIKER
320 EAST 72ND STREET
New York City

Mr. and Mrs. LOUIS RIVKIN
1025 ST. JOHNS PLACE

Mr. and Mrs. MURRAY ROSEN
486 BROOKLYN AVENUE

Mr. and Mrs. MORRIS ROTHKOPF
AND FAMILY

Mrs. HARRIS SALIT
1344 CARROLL STREET

Mr. and Mrs. ISIDOR SHIMANSKY
542 SARATOGA AVENUE

Mr. and Mrs. LOUIS SIMON
1373 CARROLL STREET

Mr. and Mrs. ISIDOR STARK
37 AMHERST STREET

Mr. and Mrs. JOSEPH STARK
HOTEL GRANADA

Mr. and Mrs. SAMUEL STARK
122-20 OCEAN PROMENADE
Rockaway Park, L. I.

Mr. and Mrs. MORRIS STIFTEL
480 MONTGOMERY STREET

Judge and Mrs. NATHAN SWEEDLER
194 CROWN STREET

Mr. and Mrs. BARNETT TANENBAUM

Mr. and Mrs. MORRIS D. WENDER
JERRY, ARTHUR, TOPPY

Mr. and Mrs. I. WIENER
AND FAMILY

68 STERLING STREET

Mr. and Mrs. ALBERT WITTY
AND FAMILY

41 DUANE PLACE
Lynbrook, I. I.

Mr. and Mrs. HARRY ZIRINSKY
550 CROWN STREET

Mr. MARTIN GREEN
1119 FOSTER AVENUE

ALPERT PRESS

Printers of the
Brooklyn Jewish Center Review
138 LIVINGSTON STREET
Brooklyn 2, N. Y.

Mr. and Mrs. BARNEY BERKE

1394 PRESIDENT STREET

Mr. and Mrs. MORRIS POLIVNICK
AND FAMILY

745 LINCOLN PLACE

Mr. and Mrs. MORRIS RADER
AND FAMILY

1618 CARROLL STREET

MR. and MRS.

BARNEY ROGOVIN
AND FAMILY

135 Eastern Parkway

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

CORDIAL GREETINGS
for a
HAPPY NEW YEAR
from
LEON HYMAN, *Director*
of

The
BOULEVARD

FUNERAL PARLORS, INC.

SLocum 6 - 7300

374 EMPIRE BOULEVARD

OLDEST BIBLICAL MANUSCRIPTS

(Continued from page 10)

Bible in any language; the Commentary on Habakkuk; a manual of discipline of a minor Jewish sect which existed at some time in the first or second century B.C., and a fourth scroll, which has not yet been opened.

2. Scrolls obtained by Prof. Sukenik have proved to be of first importance. They came from the same cave and include, according to information which has reached this country, the following: "The Scroll of Thanksgiving Songs," three manuscript documents of hymns of thanksgiving which were wholly unknown heretofore; a scroll of "The War Between the Children of Light and the

Children of Darkness," in which there is an account of the battle formation used by the Jews in a period probably before the Maccabeans, and which tells of stone-slingers, cavalymen and methods of celebrating victory; a part of the Book of Isaiah, which shows that the manuscript was identical in text and spelling with the Masoretic version, the standard Hebrew version of the Bible.

3. Fragments of manuscripts which are from the Book of Leviticus, the oldest so far discovered from the cave; and from Genesis, Deuteronomy, Judges and Jubilees, an Apocryphal book.

ESTABLISHING A FACTORY IN ISRAEL

(Continued from page 4)

prompt attention and approval. Our machinery was cleared through customs without any difficulty or delay.

We met several American industrialists in Israel who had shipped machinery and equipment without previously obtaining the required permits. These people naturally ran into difficulties, but the Government recognized that some of them were not aware of the existing regulations and subsequently gave them clearance.

Our firm has a definite understanding with the Israeli Government enabling us to withdraw our capital within a reasonable length of time. We are quite pleased with the arrangement because, in comparison with investments I have made in three South American countries, the rate of capital withdrawal is quite favorable.

We also had occasion to discuss labor relations with the recognized groups and we found an apparent willingness to lend every possible assistance to make our venture a success. In addition, the Rehovoth Local Council, in whose area our plant has been established, was extremely helpful in assisting in the acquisition of the factory building and seeing to it that the necessary utilities for the efficient operation of the plant would be available. We also found that Israeli tax laws compared favorably with those in the United States, as far as corporations are concerned.

We found that the best move we made was to join forces with an Israeli group participating in our corporation and to have the assistance, advice and counsel of the Palestine Economic Corporation, which holds shares.

*A Yiddish Translation
of Rabbi Levinthal's
Important Work —*

"JUDAISM — AN ANALYSIS AND AN INTERPRETATION"

by the well-known Yiddish poet,
writer and translator

Dr. A. Asen

has just been published by the
Pardes Publishing House, Inc.
A work which will delight all
lovers of the Yiddish language.

The volume also contains an
English Supplement

"THE HOUR OF DESTINY"

A group of Holiday Sermons,
preached by Dr. Levinthal dur-
ing the past year, all dealing
with the Rebirth of Israel.

Price \$3.00

*Copies may be ordered at the
office of the*

Brooklyn Jewish Center

Specialize in Movies of Weddings
and Bar Mitzvahs

HOME PORTRAITURE

KIMMEL

Candid and Portrait Photographer

PResident 4-1652

30 E. 91st St. Brooklyn 12, N. Y.

THE BROOKLYN JEWISH CENTER HAS ACQUIRED CEMETERY GROUNDS IN THE NEW MONTEFIORE CEMETERY, PINELAWN, LONG ISLAND

Price of Plots

4 GRAVES	- - - -	\$ 250.00
6 GRAVES	- - - -	350.00
15 GRAVES	- - - -	1,000.00

(Facing the Main Road)

ULTRAMAR TRAVEL BUREAU, Inc.

official agents all steamship, airlines, hotels

6 West 48th Street

New York 19, N. Y.

PLaza 7-7255 and PLaza 7-2900

JUST ANNOUNCED: The modern American Liner "LA GUARDIA" now scheduled for Israel via Gibraltar, Palermo, Naples and Piraeus.

LEAVING NEW YORK: Oct. 13th, Nov. 15th, Dec. 19th, Jan. 19th, Feb. 21st and Mar. 27th.

LEAVING HAIFA: Oct. 28th, Nov. 30th, Jan. 3rd, Feb. 3rd, Mar. 8th.

RATES: First Class—\$450 up one way. Tourist Class—\$285 up one way.

PLAN NOW: For further information call or write. No obligation nor charge for our services.

FLOWERS • WEDDING DECORATIONS

HYMAN SPITZ, Inc.

1685 Pitkin Avenue, Brooklyn, N. Y.

Dickens 2-4000

OUR ONLY STORE

• FRUIT BASKETS •

RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
FAR Rockaway 7-7100

In Brooklyn
PARK CIRCLE
at Ocean Parkway
ULster 4-2000

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

•
CHARLES ROSENTHAL, Director

THE BROOKLYN JEWISH CENTER REVIEW

667 Eastern Parkway, Brooklyn 13, N. Y.

Return Postage Guaranteed

Sec. 562, P. L. & R.

Paid

Brooklyn, N. Y.
U. S. POSTAGE
Permit No. 1622